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Review and Magazine,

&c. &c. &c.

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Que valen tantas raras invenciones
De nueſtro inſano orgullo, comparadas
Con el *monton* de *ſazonadas* mieſes
Que crió el labrador? Débiles ninos
Finâramos bien preſto en hambre y Cloro
Sin el auxîlio de ſus fuertes brazos.

MELENDEZ VALDES.

ORIGINAL CRITICISM.

Prize Eſſays and Tranſactions of the Highland Society of Scotland. To which is prefixed an Account of the principal Proceedings of the Society ſince 1803. By Henry Mackenzie, Eſq. one of the Directors. Vol. III. Pp. 696. 8vo. 14s. Conſtable, Edinburgh; Murray, London.

THE numerous provincial ſocieties, and the original merit of their tranſactions, which periodically appear throughout the Britiſh empire, are the beſt proofs of the attainments and ſkill of Britiſh ſubjects in the arts and ſciences. *Artibus ingenuis quæſita eſt gloria multis*, has been often remarked. On the banks of the Forth, the Thames, Avon, Liffey, and the Ganges, their philoſophical reſearches have manifeſted the ſuperiority of their genius and talents. Even on the Nile, too, the diſcoveries of Engliſh ſoldiers have ſurpaſſed thoſe of the "philoſophers of Europe," as the Pariſian profeſſors *modeſtly* ſtyle themſelves. But we ſhall withhold all farther remarks, in order to give more general publicity to the patriotic and ſcientific labours of this enlightened ſociety.

Mr. Mackenzie introduces this third volume, by "a ſhort account of the principal proceedings of the Highland Society of Scotland, ſince the publication of the laſt volume of

its tranſactions, in the year 1803." The firſt in order, both of time and importance, are the memorable patriotic reſolutions and addreſs to the throne in July 1803, at a "meeting attended by about 150 of the principal nobility and gentry of Scotland, members of the Society, Lord Viſcount Melville, one of the Vice-Preſidents, in the chair." The manly and ſpirited reſolutions of this truly patriotic aſſembly to "co-operate to the utmoſt of their power with his Majeſty's officers in forwarding every military armament, and to encourage and promote, by every means, the procuring of ſeamen for his Majeſty's navy," led the way to almoſt all the other public bodies, and contributed very materially to diffuſe a general enthuſiaſm and military ardour throughout the Britiſh empire, which very probably occaſioned the abandonment for ever of the deſperate project of invaſion. The addreſs to the King, ſigned by Lord Melville, expreſſive of the loyal and fixed determinations of the Highland Society to ſupport his Majeſty's arms againſt the "determined, malignant, and invidious hoſtility" of the enemy, contains a briefer but a better defence of the war than that iſſued by his Majeſty's miniſters. "The propriety and the effects of this example," obſerves the hiſtorian of the ſociety, "were taken notice of in the Houſe of Commons, by that eminent ſtateſman, whom the country will long lament, as one of the beſt bulwarks for this favoured iſland, againſt that giant uſurpation which has trampled on ſo many other nations." Nor were the reſolutions and addreſs merely oſtentatious words, for the ſociety at the ſame meeting, after framing the addreſs, and paſſing a vote of thanks to the noble chairman and vice-preſident, Lord Melville, ordered their board of directors to take into conſideration the beſt means of encouraging the Highlanders to enter into the army and navy at that criſis, and to apply a part of the ſociety's fund for that purpoſe. A voluntary ſubſcription was alſo opened among the members of the ſociety in aid of the meaſure, and a conſiderable ſum was expended, under the authority of the directors, in additional bounties to Highland recruits for the navy and army.

Such truly noble and patriotic exertions were very properly followed by others leſs general in their effects, but not leſs meritorious in their principle: we mean the planning and executing public works, ſuch as the Caledonian canal, roads through the Highlands, &c. &c. in order to find employment for the people, and thus remove the neceſſity for the emigration of men whoſe ſervices might be of ſo much importance to the ſtate. As to the ſpirit of migration among the Highlanders, in conſequence of the injudicious and precipitate

adoption of ſheep-farming, it, like moſt of their other emotions, had became a paſſion, which we are happy to find has been abated by the benevolent and enlightened exertions of the Highland Society. This effect alone is ſufficient to command the grateful remembrance of poſterity, not leſs for the miſery which it has prevented in thoſe deſtined to wander in foreign climes, than in the great national advantages which muſt reſult from their labour. The project of the Caledonian canal, of uniting the eaſtern and the weſtern ſea, is ſomewhat analogous to the vaunted canal of Languedoc, which was to unite the Mediterranean with the Atlantic. Its practical utility, however, will furniſh another proof of the different effects of national genius; and the trade from Ireland as well as Scotland to the Baltic and the North Seas, with ſuch a ſhort communication muſt far exceed any thing that has yet been anticipated.

From canals and public roads, the ſociety next turned its attention to the fiſheries, agriculture, rural economy, ſheep-farming, peat moſſes, effects of froſt on corn, cultivation of native graſſes, natural hiſtory of herrings, wool-ſtapling, moſs earth, mechanics as applied to mills, irrigation, improvement of barren lands, breed of black cattle, cultivation of willows, plowing; inventions relating to agriculture, as threſhing mills, reaping machine; Celtic literature and antiquities, Gaelic dictionary, ancient Highland muſic, enquiries into the authenticity of the poems aſcribed to Oſſian, application of the late Duke of Argyle's donation of one thouſand pounds for "the encouragement of the ſervice of the navy in the Highlands," and finally the correſpondence of this ſociety with the Board of Agriculture, and the Iriſh farming ſocieties. Such is the brief outline of the meritorious labours of the Highland Society ſince the publication of its ſecond volume of tranſactions.

The firſt paper in this volume is a natural hiſtory of the herring, by A. Drummond, Eſq. The name herring is derived from the German word *heer*, ſignifying an army, and not from the *halec* of the Romans. Linnæus mentioned ten ſpecies belonging to his genus *clupea*, but there are only four inhabiting the ſeas around our coaſt, although Ray and Pennant reckoned the anchovy (encraſicolus) among our Britiſh clupea. Some writers erroneouſly conſider the pilchard and ſprat as varieties of the ſame ſpecies.

"*Specific characters.* The ſpecific chacters of our common herring are the following: upon an average their length is eight, but ſome

ſcarcely ſeven, though others are as long as twelve inches; a fine ſilvery colour ſhines upon the belly and ſides, the back ſomewhat greeniſh; the ſcales are large for the ſize of the fiſh, and come eaſily and regularly off; it has not the ſpots nor the ſerrated ridge in the belly as in the ſhad; the lines are ſmall and not eaſily perceived; the under jaw is a little longer than the upper; the dorſal fin conſiſts of generally ſeventeen, the ventral fins of nine, the pectoral ſeventeen, the anal fourteen, and the tail forked with eighteen rays: he dies inſtantly when taken out of the water; hence the proverb, *dead as a herring.*"

Our knowledge of the *modus agendi* of nature in the propagation of the finny tribe is ſtill ſhamefully imperfect. Even Linnæus, who ſays that he penetrated into the ſecrets of nature farther than ever any other man did, only adopts the opinion of Herodotus, who was a political rather than a natural hiſtorian. According to this very ancient opinion the *males* emit the engendering principle which is *abſorbed* by the *females,* who in conſequence conceive, and depoſit their ova in matured fry. In order to confirm this notion, ſeveral ſtories have been related by different perſons, reſpecting the tranſporting of fiſhes' ſpawn from one river to another, and the method reported to be practiſed in China of ſelling the ſpawn of fiſhes collected in the rivers, by the meaſure, for the uſe of private fiſh ponds, or pools of water, are all juſtly conſidered as of doubtful authority in this caſe. Herrings caſt their ſpawn in November, December, and January; it is depoſited on our ſhores, but whether on gravel, ſand, ſtones, or *fuci,* is not ſufficiently aſcertained; it cannot, however, be a deep water, unleſs it poſſeſs ſuch a ſpecific gravity as keeps it within the reach of the ſun's genial influence. Naturaliſts believe, with more reaſon than what there is to ſupport the ſtrange fancy of Herodotus, that the ſpawn is impregnated by the male after it is emitted by the ſpawner. The eggs become animated in April. The fecundity of herrings is well known ſince the experiments of Harmer, who found in one, weighing five ounces ten drachms, four hundred and eighty grains of ſpawn, containing thirty-ſix thouſand nine hundred and ſixty eggs. The particular food of the herring is alſo very little known; and it is obſerved that their ſtomachs generally contain only a ſlimy matter, although fiſhermen ſay that they have there found, in foul or ſpent fiſh, ſeveral of their own fry, ſand eels, &c. It is remarked in many fiſhes, that while the milts and roes are in an increaſing ſtate, they are very careleſs of food. Their migrations the author conſiders as being neceſſary to caſt their ſpawn in their native water. The burning of kelp, firing of

guns, or any extraordinary lights or noiſe, are ſaid to frighten herrings away from their uſual haunts. Mr. Drummond ſtates a fact within his own knowledge, that during the rebellion in America, "when the King's troops took poſſeſſion of New York, lobſters frequented all the waters around it; but when firing of cannon and muſquetry became frequent (although not travellers of eaſy conveyance), they left the place, and did not return for a conſiderable time after the city was evacuated." The author admits the deplorable fact, that "the preſent modes of fiſhing are leſs productive than they have been," and propoſes other methods, which we could wiſh were adopted, without waiting till "grim-viſaged war has ſmoothed his wrinkled front." We would recommend the following obſervations to the ſerious attention of thoſe whom they may concern.

"From all I have heard, from all I have read, I ſhould think it expedient to relinquiſh, in ſome meaſure, the loch, bay, and creek, and turn our mind [minds] to a vigorous proſecution of the *deep ſea fiſhing*; in a national point of view it has every thing to recommend it, and were the *cod connected* with the herring fiſhery, it would give employment to our veſſels and men almoſt the whole year. As a *nurſery* for ſeamen, it would rival, if not excel, any in the kingdom; and as a noble author (Lord Sheffield) obſerves, 'fiſheries, coaſting-trade, and northern voyages, produce hardy and intrepid ſeamen; African and Indian voyages deſtroy many, and debilitate more.' It is allowed that the cod, its congeners (the torſk or tuſk and briſmac), and other fiſh, abound in ſuch numbers around our coaſt, as to afford employment in that fiſhery for as many if not more men than are engaged in that of Newfoundland; and our advantages and conveniences are evidently conſpicuous [ſuperior] to thoſe on that ſtation, our fiſh are more valued, we have the European market cloſe at hand, we can at any time ſupply the Weſt India traders in Clyde, Leith, &c. &c. We have many bays and harbours to the north and weſt, to which our veſſels in diſtreſs, or in heavy gales, can eaſily run. Our Newfoundland fiſhery, as far back as 1772, employed twenty-five thouſand men, including boys: if we had nearly that number, how many hands would find work in ſhip-building, making ſail-cloth, rigging, netting, caſks, ſalt, victualling, &c.? Fiſh found in deep water are acknowledged to be ſuperior in quality to thoſe caught near the ſhore; fiſhermen living upon land are what our tars call *lubbers*, and are unfit for ſervice; but the fiſhery propoſed would be a never-failing nurſery for our navy, and theſe ſeamen too of the beſt kind: *every encouragement therefore ſhould be held out for ſo deſirable an eſtabliſhment, both as a great branch of commerce, and as a ſtrong national defence.*"

The next paper is "an Eſſay on Peat, its Properties and Uſes, by John Naſmith, Eſq." In many parts of Britain, eſpecially in the North, conſiderable tracts of land are oc-

cupied with the vegetable matter called *peat*, or peat-moſs, which, in its natural ſtate, is unproductive of eſculent vegetables; and encroaches, unleſs oppoſed by ſome counteracting agent, on the general fertility of a country. Nor are its ravages confined to the ſurface which it covers; its humidity ſupports a conſtant evaporation which chills the atmoſphere, ſpreads a hoary mildew on the neighbouring grain, and greatly annoys vegetable life. Various theories have been propoſed to account for the origin and growth of peat; but the ſimpleſt and moſt rational is that which conſiders it nothing but an accumulation of thoſe vegetables which grow beſt in ſtagnating water, as all peat is found to be but a compound of ſuch plants. Almoſt all peat-moſſes have formerly been vaſt foreſts, as they abound in large trees, both oak and fir, ſometimes entirely freſh and fit for different implements and utenſils. Mr. Naſmith deſcribes peat as follows:

"When peat is firſt brought to the light, it is of a dull orange colour; but after it has been ſome time expoſed to the atmoſphere, it becomes dark brown or blackiſh; and that which lies neareſt the bottom is of a deeper black, more ſolid, and does not appear ſo much of a fibrous texture as the ſuperincumbent ſtrata. This is attributed to its greater age, and the preſſure it has undergone; but it is probably alſo owing to its being formed of different materials. In ebb ſtanding water the common ruſh (juncus conglomeratus); horſe-tail or paddock pipe (equiſetum paluſtre); reed canary graſs (phalaris arundinacea); bog-reed (arundo phragmites), &c. prevail. Theſe, when they decay, quickly undergo the putrefactive fermentation, and fall into a kind of homogeneous maſs. After a thick body of corrupted matter had ſmothered the roots of theſe, a number of the different tribes of *muſci* and *algæ* would ſucceed; and, by a ſucceſſion of annual growths, increaſe the thickneſs of the bed. Among theſe, the *aira cepitoſa* (turfy hair-graſs), *agroſtis canina* (brown bent graſs), *nardus ſtricta* (mat graſs), *ſchœnus nigricans et albus* (black and white flowered ruſh-graſs), *ſcirpus ceſpitoſus* (dwarf club-ruſh or deer-hair), *eriophorum vaginatum* and *E. polyſtachion* (cotton graſs), &c. generally prevail, according as circumſtances favour their reſpective habits. The *muſci*, *algæ*, and other plants laſt named, vegetate in a greater degree of cold than the former, and have the quality of reſiſting putrefaction after their decay; hence numbers of the plants can ſtill be traced in the peat formed of them; and the ſubſtance is of a fibrous texture, every year's growth ſeparating from another, when it has been expoſed to the weather for a winter or two. When the peat bed acquires a proper degree of conſiſtence, and does not hold water in too great exceſs, the *erica vulgaris* (common heath) mixed with ſome of the *muſci*, particularly the *hypnum cuſpidatum* (a beautiful yellowiſh moſs, of a ſhining luſtre, almoſt always found at the roots of the heather) covers its ſurface. But if, by any accident, a ſuper-

abundance of water is detained, ſo as to diſtend the peat like a ſaturated ſponge, the *erica* periſhes, and another race of moſſes and lichens aſſumes its place. Hence a ſtratum of two or three inches thick, compoſed chiefly of the ſtems of heath, is often found ſeveral feet below the ſurface. Where the water is greatly in exceſs, the *ſphagnum paluſtre* (bog-moſs, which grows in upright ſtalks ſet round with leaves, and is ſometimes of a whitiſh, greeniſh, or reddiſh colour) prevails. Some have aſcribed the increaſe of peat ſolely to this plant, but many acres are found without it, where there is not an overcharge of water. It is frequently accompanied by *bryum extinctorium**. So ſoon as torrents have worn gullies in the ſurface, to draw off the ſuperfluous water, the *bryum hypnoides* of Linnæus overcomes the *ſphagnum*, and occupies the whole ſurface, ſwelling up every where in cuſhions, or ſmall ſoft hillocks; and on every hillock the *lichen rangiferinus* abounds. Among theſe, the *lycopodium*, the *erica tetralix*, the *anthericum oſſifragum*, and ſome others, are found. So ſoon as the hillocks formed by the *bryum* acquire conſiſtence, the *erica vulgaris* and *ſcirpus cæſpitoſus* again appear upon them. Thus we find, in a deep bed of peat, ſtrata lying over one another, differing in conformation and conſiſtence according to the nature of the vegetables of which they are formed, as well as on account of their age, and the degree of preſſure they have undergone."

Mr. Naſmith proceeds to analyze peat, but in the courſe of his proceſs he has very injudiciouſly uſed avoirdupois and troy weight indiſcriminately, and thus rendered his reſults both unintelligible in a great meaſure, and unworthy the confidence of chemiſts. He has, however, aſcertained that peat aſhes, unlike moſt other vegetable products, contain no diſengaged alkali. An ounce and a half of peat aſhes, ſteeped in rain-water and filtered, gave no indication of alkali; but the liquid, when evaporated, yielded twenty-four grains of a ſalt, taſting like an impure ſea-ſalt, and, divided into ten parts, contained the following proportions: ſix parts ſulphate of

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" * Bryum extinctorium, or conic bryum, alſo grows with an upright ſtalk, and a ſlender filament proceeds from the ſummit, with a little cap on its top ſhaped like an extinguiſher. It is generally of a deep green colour, mixed with brown. Lycopodium, commonly called club-moſs; erica tetralix, bell-heather; anthericum oſſifragum, a yellow flower ſometimes called bog aſphodel: it flowers in Auguſt. Bryum hypnoides, (woolly bryum) a ſpecies of moſs ſpreading in large cuſhions. It is green when young, but grows hoary as it grows old, and then ſmells like animal fleſh beginning to putrify. Lichen rangiferinus, a little dry-looking plant of a whitiſh colour, branching out like a little ſhrub, without leaves, and very brittle. It is ſaid to be the food of the rein-deer in Lapland. There are many other moſſes and lichens on peat, but I have only named the moſt bulky."

lime, one muriate of lime, one and a half muriate of ſoda, one half ſulphate of magneſia, one half vegetable alkali, and one half loſt in evaporating. This peat, indeed, the author conſiders as being mixed with ſome adventitious matter, and he next took ſeven pounds of pure peat, which, "when burnt, yielded one ounce, twelve *drops* [drams] avoirdupois." From theſe aſhes the charcoal was ſeparated by waſhing and calcination, which reduced the reſidue to twelve drams; theſe were treated with dilute muriatic acid and diſtilled vinegar, and gave out of ten parts, five of ſilex, two and a half lime, two magneſia, and one half alumine: the ſaline ſubſtance obtained by lixiviation weighed twenty-ſeven grains troy, and gave ſix parts ſulphate of lime, three muriate of ſoda, one half ſulphate of magneſia, and one half oxyde of iron. "Thus," obſerves the author, "peat differs widely from the putreſcent vegetables uſually converted into manure, as it yields ſcarcely any diſengaged alkali, and a very minute proportion of ſalts that are of a ſeptic quality, the greateſt part being either inſoluble or antiſeptic." This want of alkali is aſcribed to the ſpecific qualities of the vegetables, and not to the ſoil, as the *juncus conglomeratus* (round-headed ruſh), which grows vigorouſly in peat, over which land water has flowed, abounds in alkali. But the peculiar characteriſtic of peat is its incorruptibility; this has been attributed by ſeveral writers to preſence of tannin, which is known to be abundant in heath and other vegetables; but the author conſiders, with much reaſon, that the cold and perpetual moiſture are the principal ſources of the great incorruptibility of peat, which will remain, even after being dried, many years without decompoſing. He alſo thinks, that the durable nature of ſome of the *muſci* tribes, with reſpect to cold, and the circumſtance that the vegetables of which peat is compoſed are all paraſitical plants, which Dr. Grew long ago obſerved to differ both in the formation of their veſſels and juices from others, added to their deficiency of alkali, may likewiſe be conſidered as contributing to render peat leſs ſuſceptible of the fermentative proceſs, and therefore more difficult to decompoſe or corrupt than other vegetable matter. According to the accurate Kirwan, peat yields by diſtillation the ſame products as other vegetables. Mr. Naſmith only gives the following imperfect experiment on the quantity of hydrogen it contains.

"I put into a retort two pounds of dry peat, and ſubmitted it to a ſtrong heat for upwards of two hours. The hydrogen expelled from it, burnt for an hour and a half, at an aperture of the twentieth part

of an inch diameter, with a vivid flame. The quantity of oxygen could not be aſcertained; but the ſolid reſidue was ſeven and a half ounces of charcoal, two and a half of tar, and one ounce of water."

The converſion of peat-land into paſture and arable land is an intereſting ſubject, in which the author appears to have been tolerably ſucceſsful, though much remains ſtill to be done; and we have yet to diſcover a cheap and eaſy proceſs for decompoſing peat, and rendering it fit to ſupport vegetable life. Mr. N. took four garden-pots, of eight inches deep, and the ſame in diameter at the mouth:—in No. 1, five-ſixths, by meaſure, of peat well broken, and mixed with one-ſixth of river-ſand, were put; in No. 2, the ſame quantity of peat with one-ſixth pounded clayey ſubſoil; in No. 3, the ſame, with one-ſixth brick-duſt from new brick; in No. 4, the ſame, with one-ſixth newly-ſlaked lime. In each pot three grains of oats were planted, and the firſt pot yielded twenty-nine ſtalks; the ſecond, thirty-one; the third, ſixty-one; and the fourth, not being ſucceſsful, was abandoned. This proves, according to our author, that a compoſt of peat and lime is a good manure for other ſoils, but does not make a fertile ſoil alone. Lime abſorbs water rapidly, peat does the ſame after its original texture has been deſtroyed; a mixture of other earths is therefore neceſſary to counteract this tendency, and furniſh the proper qualifications of a ſoil. The lime, it appears, alſo cauſes the corn to be ſomewhat later of flowering. From his experiments the author deduces the following corollaries:

"1ſt. That though peat be incorruptible in its native ſtate, when its original texture is deranged by ſmothered combuſtion, or by the intervention of foreign ſubſtances among its interſtices, the carbon it contains becomes ſoluble in water, and furniſhes abundant food to growing plants.

"2d. That the primitive earths, which are ingredients in other ſoils, are alſo neceſſary in peat; not only for the purpoſe of ſubduing its reſiſtance to ſolution, but for affording the ſolidity requiſite to permanent fertility.

"3d. That lime, differing widely in its qualities from the other earths occurring on the ſurface, is not capable of rendering pure peat ſoluble in water, unleſs it be accompanied with theſe earths; but combined with them [it] increaſes the fertility of peat, by facilitating its decompoſition. It alſo forms a ſoil favourable to the graſſes.

"4th. That cohesive earth which has ſuffered torrefaction, ſuch as brick duſt, is a moſt powerful ſolvent of peat."

It does not appear, however, that peat can ever be advantageouſly uſed as a manure to other lands, as its native portion either of oxygen or carbon is very ſmall, and even

that cannot ſpeedily be diſengaged without its mechanical diviſion by means of machinery to cut or bruiſe it. The great fertilizing powers of torrefied earth, ſuch as brick, Mr. Naſmith has detailed in his Elements of Agriculture, which we ſhall ſhortly have occaſion to notice. Clay burnt with peat-fuel he thinks might be occaſionally ſubſtituted for lime as a manure, where that article is very diſtant, or very expenſive.

An "Eſſay on the Influence of Froſt, and other Varieties of bad Weather, on the Ripening of Corn, by the late Benjamin Bell, Eſq." proves that barley and oats may be expoſed to much bad weather, and even occaſional froſt, and not be deſtroyed, but even acquire additional weight; hence, it is inferred, that in late harveſts unripe corns ſhould not be too haſtily cut, from an apprehenſion of their being killed with froſt, but that they ſhould remain till their farther increaſe appears to be at an end. It alſo appears, that any ſeed which has experienced froſt or much bad weather, or is in any reſpect defective in quality, is unfit for ſowing, as the produce it yields is always weak, and extremely inferior both in quantity and quality. This is diametrically oppoſite to the opinion of Sir Joſeph Banks, in his re-publication of Fontana's deſcription of blight or mildew, and is unqueſtionably much more rational and practical than the viſionary concluſions of the Preſident. Peas, beans, tares, and all leguminous plants, ſuffer ſtill more than oats, barley, or wheat, from froſt. All the graſs ſeeds ſown ſhould likewiſe be ſound and healthy, in order to have abundant crops, as it is neceſſary that the ſeed ſhould contain a certain quantity of pabulum or nutrimental matter to ſupport the young plants. The practice of waſhing ſeed wheat in brine is advantageous, the author concludes rather haſtily, only in conſequence of its carrying off the light and weak grains. This, he obſerves, is exemplified in potatoes, where "crops prove, *cæteris paribus*, abundant or otherwiſe, nearly in proportion to the ſize of the ſets," or pieces uſed for planting. By uſing ſmall ſets of potatoes at the time of planting, there is a ſaving of only a few buſhels per acre, while the difference of produce runs from one hundred to one hundred and fifty buſhels. In a dry mouldy ſoil we do not apprehend that any advantage would be experienced by this method, as the ſets or cuttings, if from large potatoes, are fully adequate to ſupport the young ſhoot till its roots are able to draw nouriſhment from the ſurrounding earth. Sound and good ſeeds of corn, barley, or graſs ſeeds, it is ſtated, if well kept during ſeveral years, may be ſafely planted.

As Brigadier-general Dirom's limekilns have not entirely

anſwered the end propoſed, and as any deſcription of them would not be intelligible without the plates, we ſhall paſs to the next article, which is an "Account of the Improvement of a Tract of barren Ground covered with Heath, in an elevated Situation in the County of Peebles, by Mr. JAMES ALLAN." This and Mr. Hay's "Improvement of a Moor near Tranent, Eaſt Lothian," offer nothing worthy of remark, except that by cultivation, ground, from being worth not more than one ſhilling an acre, is now valued at from fifteen to twenty-eight ſhillings.

The Rev. Mr. Singers's "Eſſay on the Graſſes and other native Plants moſt deſerving of Culture in Scotland for Hay or Paſture," is a very elaborate and highly intereſting paper, which the author aſſures us is, "for the moſt part," the reſult of his own experience. The eſſay conſiſts of four parts, or inquiries into the "preſent ſtate of the culture of our native plants for hay or paſture—the particular plants moſt deſerving of culture—the moſt valuable combinations of theſe plants in hay or paſture grounds—and the eaſieſt and moſt effectual modes of cultivating them in different ſoils." The plants which the author conſiders beſt deſerving of culture in Scotland are the following:

"1ſt. *Trifolium majus ſativum* or *T. pratenſe*, broad red clover; *T. album* or *repens*, white or Dutch clover; *T. purpureum perenne*, perennial red clover, zig-zag trefoil; marle graſs. 2d. *Lolium perenne*, darnel, rye or ray graſs; perennial and annual. 3d. *Holcus lanatus*, ſoft meadow or woolly graſs. 4th. *Poa trivialis*, common poa or rough-ſtalked meadow graſs. 5th. *Cynoſurus criſtatus*, creſted dogs-tail graſs; perennial, and, contrary to the opinion of botaniſts, is both good and abundant in watered meadow of a boggy ſoil. 6th. *Anthoxanthum odoratum*, ſcented vernal graſs (to which hay in general owes its ſweet odour); it is perennial, and eaten ſweetly in the ſap. 7th. *Plantago lanceolata*, narrow-leaved plantain, rib graſs, or rib-wort plantain. This is recommended entirely for paſture, and is a much better perennial plant, when ſown with others, than ſuppoſed, either from miſmanagement or imperfect obſervation. 8th. *Achillea millefolium*, milfoil, yarrow; is a ſtrong-rooted perennial, in dry rich ſoils for ſheep or black cattle. 9th. *Agroſtis*, bent, fly bent, common, fine, and creeping bent, all of which are perennials. 10th. *Juncus articulatus*, ſpratt; when manured and cut in the ſap, it is an excellent hay for black cattle. 11th. *Aira flexuoſa*, waving hair graſs; *A. ceſpitoſa*, turfy hair graſs; *A. criſtata*, creſted hair graſs; *A. aquatica*, water hair graſs; and *A. caneſcens*, grey hair graſs. 12th. *Feſtuca fluitans*, floating feſcue, which occupies wet ditches; from this plant are obtained thoſe ſeeds which are uſed in Ruſſia under the name of manna, and are conſidered a great delicacy boiled with cream; *F. ovina*, ſheep's feſcue, in moſſy ſoils; and *F. pratenſis*,

meadow feſcue. 13th. *Vicia ſativa*, common annual vetch or tare. 14th. *Bellis perennis*, field daiſy, on calcareous ſoils. 15th. *Lotus corniculatus*, called bird's foot trefoil; it is a perennial plant in moiſt lands."

Theſe different vegetables are accompanied with deſcriptions and numerous obſervations and directions for their cultivation, the quantities proper of each kind to be ſown for meadow or paſture, and the natural ſoils of each; but for the details we muſt refer to the work, which is well worthy the attention of practical farmers as well as botaniſts. This excellent paper is followed by another on the Britiſh gramina, by Mr. G. Don, botanic gardener; but the latter, although not deſtitute of merit, is conſiderably inferior to the former. Mr. Don alſo depreciates ſeveral graſſes, evidently from want of more extenſive experience, and from theoretical prejudices.

"General Obſervations on the Practice and Principles of Irrigation, by the Rev. W. Singers," are not inferior in ingennity and induſtry to this author's eſſay on the graſſes; but without the large and well-executed plates, which illuſtrate his remarks and principles, it would be impoſſible to convey any adequate idea of the multifarious and uſeful contents of this diſſertation and ſurvey of an irrigated country. Moſt of the author's operations have been performed on the banks of the Yarrow, in Selkirkſhire, which has its ſource at five hundred and ſixty feet above the level of the ſea. The Etterick, another alpine river, alſo contains poor water for the purpoſes of irrigation, conſequently the reſults are not too flattering. The principles, however, both of irrigation and draining, are here ably diſcuſſed in two papers by this intelligent writer; and many minute and curious obſervations occur on the different qualities of waters, with regard to their warmth or ſlowneſs of freezing, and their fertilizing or ſterilizing powers, when uſed in watering, meadow, or arable land. Moſſy or peat waters, unleſs for ſoils abounding in calcareous matter, are always found injurious to vegetation. Reſpecting the ſyſtem of irrigation, the following poſtulata occur:

"1ſt. There is an increaſe in the quantity of hay, which enables the farmer to ſell part of it for money. 2d. If the farmer prefer wintering cattle, he may ſupport a greater number, or he may feed them in a more liberal manner. And in this diſtrict, in ſummer ſo fertile in graſs, and in winter ſo abounding in ſtorms, this conſideration is of material importance; as a well-wintered beaſt yields more nett profit than any two which have been poorly fed in that inclement ſeaſon. 3d. The additional hay raiſed increaſes the quantity of farm manure, the advantages of which are ſoon perceived in the ſuperior produce of the manured crops. 4th. If an early growth of meadow

graſs enables the farmer to put in weak ewes during ſpring, he may find ſuch a convenience of great value, for the preſervation of the lambs. 5th. The paſturage of theſe meadows, after the hay is removed, is generally found to be ſo profitable, as to balance the original paſturage of the meadow grounds throughout the year. 6th. To feed ſheep, the hay of theſe meadows is of importance, in ſo far as it ſaves the expence of ſnow retreats; which, for theſe numerous ſtocks, are now hardly to be obtained. But, 7th. The *riſk* is a more ſerious matter in ſuch a caſe than the *expences* to be incurred; and this riſk is always obviated to a certain extent, by means of the meadow hay. Should the ſtoremaſter neither be able to find hay, nor to beſpeak a retreat for his flock, what would he then give to obviate the riſk of immediate loſs of ſheep through famine, or of heavy loſſes in the ſpring, occaſioned by the reduction which want cauſes in the health and condition of his flock? It is far from abſurd to put ſuch a caſe, and every ſtoremaſter will admit the hazard. It is to be wiſhed that theſe dangerous emergencies ſhould very ſeldom occur; let not the prudent farmer, however, diſregard them."

The ſociety's premium of a gold medal, value forty guineas, for the beſt eſſay on "the accidents and diſorders to which ſheep are liable," not having been adequately merited, a more judicious plan was adopted of drawing up a paper from all the different communications, allowing to each "ſome mark of the approbation of the ſociety." Ten eſſays, it appears, were thus rewarded, and three more ſhort ones have been uſed by the learned editor of this treatiſe, Dr. Duncan, jun. in order to render it as complete as the preſent ſtate of our knowledge would admit. We could have wiſhed, indeed, that ſo experienced an editor as Dr. Duncan had taken the trouble to re-write the contents of this paper himſelf, and to have adopted a better arrangement. Dr. D. muſt have been aware that a treatiſe like the preſent might have been both popular and perſpicuous, without tedious verboſity and incoherent repetitions. He ſtates, indeed, that it "does not contain a ſingle fact or obſervation which is not inſerted on the authority of one or more of theſe eſſays." This is no doubt very *modeſt*; but we are inclined to believe that the confidence of the ſociety in the reputation of the author would have been much better anſwered, had he alſo drawn ſomething from his own ſtores, and exhibited a ſomewhat more rigid ſcientific and profeſſional judgment. Reſpect to ſuch a ſociety required this; and we know not whether it is more diſgraceful or criminal in a *regular* profeſſor to urge the futile plea of popularity as a ſubſtitute for ſcientific preciſion. But the labourer, perhaps, is contented with performing his taſk, however ſlovenly it may be.

The arrangement or rather diviſions of this treatiſe are on lambing, hunger, milk, *pinding* (a diſeaſe occaſioned by an extraordinary adheſiveneſs of the excrements which obſtruct the paſſage by gluing down the tails of lambs), inflammation of the bladder, graſs ill, ſtiff joints, *louping* ill (paralyſis), caſtration, weaning, ſickneſs or *braxy* (varieties of ſickneſs in the bowels, and in the fleſh and blood), trembling, thwarter or leaping ill; cramp of the legs, ſturdy (a kind of hydrocephalus, or a compreſſion of the brain), ſtaggers; pining, daiſing or vanquiſh; diarrhœa, dyſentery, ſcab or itch, redwater (an inflammation of the ſkin of the breaſt), eryſipelas or wildfire, foot rot, leg evil or black leg, tag (ulcers in the tail); vermin, as the kid (*hippoboſca ovina*), the tick, (*acarus reduvius*), and maggots from the ſheep-fly (*æſtrus ovis*), jaundice or head-ill, or yellows; dropſy, blindneſs; accidents, as "rolling *awald*," (rolling on the back), drowning, ſmearing with tar, cuts in ſhearing, burying in ſnow, and the rot or poke. Theſe are the principal diſeaſes and accidents, for which in general very vague and deſultory remedies are propoſed. To the treatiſe are added ſeveral appendixes, containing much intereſting ſpeculative and theoretical matter. The firſt and not the leaſt curious of theſe is "on the annual Loſſes in Sheep, by the Rev. Mr. Singers." Theſe loſſes are thus eſtimated.

"It appears on the great ſcale," obſerves this author, "that Scotland contains from ten to eleven millions of ſheep. This number is probably more than doubled* in the whole extent of England, Wales, and Ireland. But in Scotland, the annual loſſes in ſheep ſtocks, by the united effects of diſeaſes and accidents, are allowed to amount to about one-fourteenth part of the ſtock, or ſeven out of the hundred, making a total loſs of ſeven hundred and fifty thouſand. In favourable years, and ſound paſture, with good management, the loſſes do not exceed five per cent. But to balance this, there are tracts of ſheep paſture where the farmers expect to loſe ten per cent one year with another. Eſtimating therefore the ſheep loſt in Scotland at ten ſhillings each, the general loſs in North Britain appears to riſe as high as three hundred and ſeventy five thouſand pounds a year. If this be tripled for the value of ſheep loſt in England, Wales, and Ireland, it amounts in theſe countries to one million one hundred and twenty-five thouſand pounds; and the total loſs in ſheep throughout

* The moſt accurate calculations make the number of ſheep in England and Wales only amount to thirty-five millions, of which twelve millions and a half are annually ſlaughtered, and half a million are loſt by diſeaſe and accidents, being about four in the hundred.—Rev.

the Britiſh empire appears to amount to one million five hundred thouſand pounds ſterling. Theſe loſſes affect the intereſt of all claſſes; the farmer ſuffers by them in his ſtock; the land proprietor in his rents; and the people, as conſumers, in the prices."

In order, if poſſible, to prevent ſuch enormous loſſes, this judicious author proceeds to inquire into the peculiar conſtitution of ſheep, and to endeavour to adapt that to the particular nature of the ſoil and its appropriate plants. There is no doubt but that much might be done by a more conſiderate ſelection of ſheep for different ſoils, and by keeping only thoſe leaſt obnoxious to diſeaſe on certain lands which are remarked for their inſalubrious qualities. But the loſſes in ſheep, it appears, are much more conſiderable, as might be expected, in Scotland, than in England, when the average of four, inſtead of ſeven, in the hundred is conſidered rather over than under the annual average amount. Except the effects of the rot in marſhy countries, which Dr. Harriſon has aſcribed to *marſh miaſmata*, there is not more than one in a hundred die of any other diſeaſe or accident in England. By another writer in this miſcellany (Mr. W. Hog) many of the diſeaſes of ſheep in Scotland are aſcribed, with much probability, to the officiouſneſs or caprice of the ſhepherds, who do not ſuffer them to paſture and repoſe as they pleaſe, but haraſs and vex them, by driving them to and fro according to their own convenience. In conſequence of this improper and culpable treatment, more die in the low than in the high lands.

This valuable volume terminates with a paper of conſiderable length, by the indefatigable and acute Mr. Singers, on "the Introduction of Sheep-farming into the Highlands; and on the plan of huſbandry adapted to the ſoil and climate, and to the general and ſolid intereſts of that country." This might be denominated *boſkematic* farming, or the management of ſheep and black cattle, both of which the author treats of with his uſual perſpicuity. We regret that we are only able to extract the concluding ſalutary remarks.

"The true economy of the ſoil in the Highlands of Scotland embraces theſe four capital objects; *ſheep, cattle, incloſures for crops*, and *plantations for trees*. All theſe branches are mutually ſubſervient to each other; all of them are adapted, each on its own ſcale, to the climate and ſoil of the country, and they all contribute to the ſolid comforts and proſperity of the people in all ſtations; the proprietors, the farmers, and the public at large. The Highlands are laid out for paſturage by the hand of Nature, and ſheep are the true ſtaple; but the country is alſo naturally laid out for every part of the mixed huſbandry recommended in the preceding eſſay; all the neceſſary materials abounding, and every part, like the links of

a golden chain, being connected with and depending on one another. Cattle alone, are not, and cannot be a ſafe ſtock; ſheep reared excluſively, turn all into a waſte. The trees, if ſuffered to overſpread the country, would convert it into a wilderneſs; and cropping on a large ſcale is more than hazardous: it is impracticable. The ſyſtem recommended in the foregoing diſquiſition is not theoretical; it is well known and fully approved in kindred ſoils, climates, and ſurfaces. This ſyſtem would introduce the profits and comforts of each branch, without allowing either to go to an extreme. The ſheep would occupy thoſe mountains which Nature herſelf has aſſigned to them; and the hand of Induſtry would furniſh them with ſhelter, medicine, and the means of preſervation, in great emergencies; the black cattle would not only be preſerved from extermination, but reared with ſuch comforts as they have not generally known; in return for which, they would furniſh much comfort and ample profits to the kind owners: the incloſures would produce ſweet graſs, hay, and green food for ſheep and cattle; and *grain* and *roots* enough, I am perſuaded, to ſubſiſt an *increaſed population*, and enrich the induſtrious tenant. In the mean time, the woods, clothed with beauty, riſe to protect and ornament the country, and to furniſh to its people the means of innumerable comforts and advantages, and to the proprietors a certain ſource of increaſing wealth."

The editor has very properly omitted all ſpeculative ſubjects of mere curioſity relative to the Gaelic literature and muſic, and preſented the public with ſuch a collection of highly important agricultural papers as does honour to the genius and patriotiſm of the country. Upon the whole, we have not ſeen a more original, more uſeful, or intereſting work on pecuarian huſbandry than this third volume of the Tranſactions of the Highland Society of Scotland.

An Inquiry into the State of the Britiſh Weſt Indies. By Joſeph Lowe, Eſq. 8vo. Pp. 160. C. and R. Baldwin. 1807.

TO a country like Great Britain, whoſe naval pre-eminence depends upon the extent of her commerce, and a great proportion of whoſe revenue is derived from the ſame ſource, the ſtate of her colonies is a conſideration of primary importance. But the real ſtate of thoſe diſtant dependencies of the empire is in general very imperfectly underſtood. Men who look not beneath the ſurface of things, finding the ſupply of ſugar abundant, and the price moderate, conclude that the crops are favourable, and that the Weſt India colonies are flouriſhing; whereas, in fact, this abundance and cheapneſs of colonial produce at home is owing to the

unprecedented obſtacles which the enemy has oppoſed to its circulation abroad, and to the diſadvantages under which the Britiſh planter enters into competition with the foreign planter, even when thoſe obſtacles can be ſurmounted: the former being burdened with war freights, and war premiums of inſurance, and bound to ſhip all his produce to the mother country; while the latter, by a relaxation of the maritime ſyſtem of Britain, is permitted to tranſport his produce in neutral veſſels, at charges little exceeding thoſe of peace, and is at liberty to ſend it to the moſt advantageous markets. As the powers of the human mind act with more or leſs effect, in proportion to the extent of the ſphere within which they range (weakened as dilated, and ſtrengthened as compreſſed), men whoſe habits of life confine their attention chiefly to that ſingle branch of commerce on which their intereſt depends, are likely to develop the cauſes and explain the effects of every reverſe which it may experience, with greater promptitude and clearer diſcrimination than men whoſe attention is directed to a multiplicity of objects. Such has been the caſe in the preſent inſtance. Sir William Young, a member of parliament, poſſeſſed of very conſiderable property in the Weſt Indies, laſt year publiſhed a volume under the title of a Weſt India Common Place Book, containing a variety of uſeful tables and documents reſpecting Weſt India affairs, and calculated to throw much new light on the preſent ſituation of the Britiſh colonies. Mr. Boſanquet, a Weſt India merchant, publiſhed Thoughts on Commerce and Colonies; and another Weſt India merchant is underſtood to be the author of a ſtill more recent publication, entitled, Conceſſions to America the Bane of Britain. The late committee of the Houſe of Commons, appointed to enquire into the commercial ſtate of the Weſt India colonies, have, in their report, confirmed many of the ſtatements and adopted many of the ſuggeſtions of theſe gentlemen; and Mr. Lowe, in the volume before us, has rather compiled than invented; rather arranged the materials furniſhed by others than furniſhed new materials himſelf; but in executing this plan, he has given an improved form and increaſed effect to the whole, and has performed a taſk of great public utility. Diſcuſſions on commercial and colonial topics neceſſarily include dry details of exports and imports, duties and drawbacks, parliamentary reports, and other official documents, and therefore are not calculated to diſplay the talents of a writer to advantage.—*Ornari res ipſa negat.*—Mr. Lowe has ſucceſsfully combated this difficulty, and

given conſiderable intereſt to a ſubject which is not very ſuſceptible of embelliſhment; but we cannot ſpeak in the ſame terms of commendation of that part of his work which may claim the merit of originality. Our objections, however, are rather to the matter than the manner, and will appear in our remarks on his laſt chapter.

This work is divided into five chapters. The firſt ſtates the value of the Weſt India colonies to Great Britain; the ſecond ſhews their preſent diſtreſſed condition; the third points out the conſequences of their ruin to the mother country; the fourth ſuggeſts various meaſures for their relief; and the fifth treats of the advantages of peace to the Weſt India colonies, as well as to the general commerce of Great Britain.

In ſtating the value of the Weſt India trade to Great Britain, Mr. Lowe ſhews from official documents, that it takes off manufactured goods to the amount of ſix millions per annum; that it gives employment to nearly 1,000 ſail of ſhipping, and 25,000 ſeamen. Theſe plain facts ſufficiently prove its importance as a ſource of employment to her artizans and labourers, and as a nurſery for her ſeamen: its importance as a ſource of public revenue is ſo ably illuſtrated, that we ſhall give it in the words of the author.

"We have ſeen that they pay annually five millions of direct taxes, and twelve millions more to the navigation and manufactures of Great Britain. Now, although it will be readily felt that money cannot be more beneficially beſtowed than on our navigation and manufactures, it is worth while, in this ſeaſon of public burdens, to conſider how large a proportion of theſe twelve millions finds its way into the public coffers. If we reflect on the endleſs ramifications of our taxes, pervading every rank, and reaching not only all the luxuries, all the comforts, but many of the neceſſaries of life—if we conſider the rapidity with which capital is circulated, and that every exchange in this endleſs variety pays its tax to government, we may ſafely infer, that the indirect is equal to the direct contribution, that is, that out of the twelve millions paid to individuals from the Weſt India trade, five millions annually find their way, by various channels, into the public treaſury. Whoever has attentively ſtudied the interminable operation of our taxes, will deem this no exaggerated ſtatement. And if any refuſe their aſſent to the juſtice of this proportion, let them form to themſelves an eſtimate of the indirect taxation on Weſt India imports, and, adding to this eſtimate the taxes (direct and indirect) on Britiſh exports to the Weſt Indies, let them determine whether I am not juſtified in aſſerting, that, from its various ſources, the Weſt India trade pays TEN MILLIONS annually into the public treaſury. We are accuſtomed to date our heavieſt burdens from the commencement of our efforts to ſtem the

torrent of the French revolution. But the amount annually paid into the public treaſury by the Weſt India trade is equal to more than one half of all the permanent taxes impoſed on Great Britain ſince that inauſpicious æra—in other words, the taxes annually paid by the Weſt India trade are greater than half the intereſt of the whole national debt! What would be the feelings of the country if we knew that a calamity impended over us, which, if not effectually guarded againſt, would add two hundred millions to the amount of our national debt, and oblige us to ſubmit to an accumulation of new burdens equal to half the permanent taxes impoſed for the laſt fifteen years? Yet ſuch is the alternative for which we muſt be prepared, if we do not ſpeedily and effectually ſuccour the Weſt India planters. They have ſpent the laſt nine years in an unavailing ſtruggle, and their property has undergone a progreſſive and rapid depreciation. Hitherto the loſs has been borne by the individual, but it muſt ſoon be borne by the ſtate, for the individual can bear it no longer."

The diſtreſſed condition of the Weſt India trade is thus accounted for.

"So long as the Continent remained open to our trade, the prices of ſugar, although unfavourable, ſtill afforded ſome ſmall return to the planter. But ſince the prevention of import to the Continent, partly by Buonaparte's prohibitory decrees, and ſtill more by the ſuperior advantages of neutrals in the conveyance of produce from the colonies of our enemies, the meaſure of calamity to the Britiſh planter has been complete. To dwell on the importance, or rather on the indiſpenſable neceſſity of this export to the nation, as well as to the planter, would be a waſte of words. A ſingle fact will illuſtrate it more powerfully than a volume of arguments—I mean the fact that our annual importation, including the conquered colonies, amounts on an average to - - - - - *280,000 hhds.

While our home conſumption is only - †170,000

Leaving a ſurplus of - - 110,000 hhds.

which muſt either be exported, or muſt accumulate at home.

"In conſequence of this very great exceſs of ſupply above the home conſumption, the market price is regulated by the foreign demand. Now the price which the foreigner can afford to pay in the London market is neceſſarily a very low one, both becauſe he has afterwards to pay freight and inſurance from this country to his own (frequently by a circuitous route), and becauſe he is met at his own reſidence by direct importations of French and Spaniſh ſugar, through the cheap medium of neutral flags. The expenſe of bringing home ſugar from the Britiſh colonies, and of afterwards carrying it to the Continent, is 9s per cwt. more than the conveyance of

"*Appendix, Report of Weſt India Committee, page 73." "†Ibid."

ſugar, in American ſhips, from the French and Spaniſh colonies, firſt to the United States, and ſubſequently to Europe*. The continental merchant, therefore, neither can nor will buy ſugar in the London market, unleſs prices are, as at preſent, in the laſt ſtage of depreſſion."

Mr. Lowe then ſhews, from the evidence given before the Weſt India Committee of the Houſe of Commons, that the following are the actual charges on ſugar, without any return whatever to the planter.

	£	s	d
Stores, iſland taxes, and ſalaries, per cwt.	0	20	6
Freight, home inſurance, and mercantile charges	0	16	0
Duty	0	27	0
	0	63	6
Add the planter's return, computed at 8 per cent on his capital, which he calculates at	0	33	0
	0	96	6

Ninety-ſix ſhillings and ſixpence per cwt. is therefore the price, according to Mr. Lowe, below which ſugar cannot be ſold without injury to the planter. This, however, is a higher eſtimate than has been ſanctioned by the report of the late Weſt India committee; on referring to which, we find it ſtated in evidence, page 20, that 30*s* per cwt. on his ſugar, excluſive of 63*s* and 6*d* charges, making together 93*s* and 6*d*, would give the planter a return of ſomething more than ten per cent on his capital. But the average price for the laſt year was only 68*s*, and during the preſent year has been only 60*s*. No doubt therefore can remain of the extreme diſtreſs to which the planter is reduced. It appears, too, that the depreciation in the price of rum has been nearly equal to that in the price of ſugar; and Mr. Lowe expatiates with great force on the injuſtice and impolicy of government, in purchaſing brandy for the ſupply of the army and the navy. Directions, he tells us, have lately been given to take rum in preference, when the difference in price does not exceed one ſhilling per gallon; and we truſt that a ſtill greater preference will be given, ſhould this prove inadequate to protect the produce of our own colonies againſt one of the ſtaple commodities of the enemy.

"* See the pamphlet entitled 'Conceſſions to America the Bane of Britain,' page 55."

The conſequences of the ruin of the Weſt India colonies are deſcribed, firſt as they would affect the planters themſelves, and then as they would affect the mother country. The moſt important branch of this ſubject has already been explained, in the extract we have given from the firſt chapter; in which Mr. Lowe proves the value of the Weſt India colonies to the manufacturing, the maritime, and the financial intereſts of the Britiſh empire.

In the next chapter, which treats of the means of relieving the Weſt India colonies, the following expedients are diſcuſſed:

1. The ſubſtitution of ſugar for grain in the breweries and diſtilleries;

2. The interruption of the export of ſugar from the enemies' colonies to America, and thence to Europe, in neutral ſhips;

3. The diminution of the duty on ſugar for home conſumption, or a bounty on exportation;

4. The ſuſpenſion of the monopoly by which our planters are at preſent obliged to ſend their whole produce to this country.

Such ſtrong financial objections have been ſtated by the officers of the Exciſe to the ſubſtitution of ſugar for grain in the breweries, as appear to be inſurmountable; and the Report of the Diſtillery Committee of the Houſe of Commons diſcouraged the idea of uſing ſugar even in the diſtilleries, under the preſent plan of collecting the revenue: but concluded with expreſſing a wiſh, "that ſuch ſteps may be taken as may tend to remove this barrier, in caſe, at any future time, circumſtances of imperious neceſſity may make a meaſure ſimilar to that which has been the ſubject of the Committee's conſideration fit and proper to be adopted." The late Miniſtry did not act upon this recommendation of the Committee; and now that theſe circumſtances of imperious neceſſity actually exiſt, in the diſtreſſes of the planter, this meaſure cannot be adopted till the next meeting of Parliament. Whenever the legiſlature ſubſtitute the uſe of ſugar for that of grain in the diſtilleries for the relief of the planter, they ſhould alſo, for the advantage of the landholder, repeal the law which at preſent reſtricts the exportation of corn to the Weſt Indies to a very limited quantity. The conſumption of corn would not then be diminiſhed, but merely be thrown into a new channel; and thus the planter be benefited, without any injury to the landed intereſt.

The interruption of the export of ſugar from the enemy's

colonies to Europe is next conſidered, and the extent of this traffic ſhewn in the following manner.

" Laſt year, 211 ſail of American veſſels entered the port of Amſterdam alone with cargoes amounting to 34,000 hogſheads of coffee, and 45,000 hogſheads of ſugar*. It has been acknowledged in the Senate of the United States, that the amount of Weſt India produce annually re-exported was ſeven millions ſterling†. The probability is, that it much exceeds this ſum; for it would appear from their official returns, that the proportion of Weſt India produce exported by their three great maritime States alone (Maſſachuſetts, New York, and Pennſylvania) ſcarcely falls ſhort of the amount aſſigned to the whole‡. No wonder that the produce of the Britiſh colonies imported under all the diſadvantages of war, ſhould be unable to face ſo formidable a competition in the Continental markets."

The conſequences of this traffic to the Britiſh planter are thus commented upon.

" In ſhort, while our Weſt India iſlands continue under the preſent ſyſtem, their competition with the enemy's iſlands, ſupported by all the advantages of neutrality, is a hopeleſs ſtruggle. America, in aſſuming the colonial trade of France during war, does more harm to the Britiſh Weſt Indies, than if ſhe aſſailed their navigation by a hundred privateers. The letter of the compact between her and France is neutral; but its operation to us is decidedly hoſtile."

Mr. Lowe conſiders an increaſe of the bounty on the exportation of ſugar as a meaſure far more beneficial to the planter than a reduction of the duty on the home conſumption, and gives the following clear arguments in ſupport of his opinion.

" A twelvemonth ago, it was a general opinion that, if the duty were leſſened, the home conſumption would increaſe; but prices have ſince of themſelves fallen far below what was propoſed by this regulation, and the home conſumption remains the ſame. The reaſon is obvious:—ſugar has become a neceſſary of life, and its conſumption, like that of bread, is regulated not by its price, but by the wants of the conſumers. Lowneſs of price, therefore, increaſes our ſales only to foreigners, who will buy more ſugars, if ſhipped free on board at 30*s*, than at 40*s*. This is partly owing to the bounty which has been given ſince 1802 on exports, when the average Gazette price was below 35*s*§; but more to the circumſtance, that a price ſo extremely low is far beneath prime coſt. It is conſequently

" * Report of the Weſt India Committee in July, 1807, page 14."
" † Conceſſions to America, page 8."
" ‡ Ibid. page 39."
" § Theſe prices are excluſive of duty."

leſs than the Americans can afford to take for the produce of the French and Spaniſh colonies, notwithſtanding the comparative cheapneſs of their conveyance."

He then notices an expedient ſuggeſted by the author of Conceſſions to America the Bane of Britain, of making the preſent conditional duty of 3*s* per cwt. on the home conſumption of ſugar, which now only attaches when the average Gazette price is above 50*s*, an abſolute duty, be the price what it may, and granting an additional bounty on exportation, adequate to this increaſe of duty. Mr. Lowe recommends the extenſion of this principle ſtill farther; and, taking as the baſis of his plan the ſcale of bounty and taxation adopted by Government in 1802, a period of peace, he contends that this ſcale ought to be altered during war, in conſideration of the increaſed rates of freight and inſurance to which the planter is ſubjected, and the advance in price of every article which he is obliged to purchaſe. Theſe additional charges he eſtimates at 10*s* per cwt.; and argues that, if it was thought neceſſary to give a bounty of 2*s* per cwt. on the exportation of ſugar in time of peace, when the average price was under 35*s*, it muſt be thought equally neceſſary to give the ſame bounty in time of war, when the average price is under 45*s*, and to increaſe the bounty ſo as to raiſe it to that price. This, he obſerves, would be only a new application of an acknowledged principle, and recommends the following table.

"When the average Gazette price riſes ſo high as 78*s* exduty, diſcourage further exports by a tax. When it is between 78*s* and 53*s*, draw back the duty, and no more. But when it falls below 53*s*, encourage export by a bounty. When the average is

52*s*, give 1*s* bounty.	46*s*,..... 7*s*.	40*s*,.....13*s*.
51.....2	45 8	39.....14
50.....3	44 9	38.....15
49.....4	43 10	37.....16
48.....5	42 11	36.....17
47.....6	41 12	35, and under,..18

"The fund for the payment of this bounty may be ſupplied without ſo formidable an addition to the tax on home conſumption as might at firſt be imagined. The maximum of bounty is 18*s*, but Government already pays and muſt continue to pay 2*s*; ſo that the new charge is only 16*s*. To argue that 16*s*, the higheſt rate, would be paid on our exports all the year through, is to ſuppoſe an extreme caſe. But, even in that event, 8*s* additional duty on home conſumption would fully meet the whole of this charge: there can, however, be little doubt but the Chancellor of the Exchequer would willingly take the chance of bounty at an average of 12*s*, and con-

ſider the revenue indemnified by an addition of 6s to the duty on home conſumption.

" Such appears to be the plan beſt fitted to accompliſh the relief of the planter without injury to the revenue. In every country where colonial monopoly is enforced, the planter ſhould be reſtrained from extravagant profits, and protected from heavy loſſes, by a fixed arrangement of this kind; for the want of a regulating ſcale like this, has occaſioned to him, during the laſt nine years, all the evils without any of the advantages of monopoly."

This plan he enforces by the following arguments.

" The broad truth is, that we import a great deal more ſugar than we conſume, and we muſt by ſome means or other obtain the auxiliary conſumption of a part of the Continent. If Government deem it expedient to ſtop the neutral intercourſe, the point is attained, becauſe foreigners muſt then come to us. If that, however, is not done, you muſt preſerve the foreign conſumption by ſelling ſugar as cheap as neutrals. But your homeward freight and inſurance joined to the freight and inſurance from this to the Continent, coſt more than the freight and inſurance of enemy's produce to Europe by way of America. This extra charge the foreigner will not pay you; you muſt therefore ſell him your ſugar free of this extra charge; that is, you muſt pay this extra charge yourſelves. The only alternative is, to have nothing to do with importing this ſurplus of one-third above your home conſumption, but to let the planter ſell it abroad. This is what the planter anxiouſly deſires; but there are ſerious objections to it at home. Many, though not all, of the Weſt India merchants would oppoſe it; and the Shipping intereſt will tell you, that, by throwing three hundred ſail of Weſt Indiamen out of employ, you will ruin the ſhip owner, and hazard the national ſafety."

There appears to us to be an inſuperable objection againſt the plan of forcing an exportation of ſugar by extravagant bounties. The intereſt of the foreign planter would be as injuriouſly affected by them, as that of the Britiſh planter now is by the advantage which his rivals enjoy, of tranſporting their produce to Europe in American veſſels. This would not long eſcape the vigilant eye of Buonaparte, who already guards againſt the produce of the Britiſh colonies being brought into his ports from America, by requiring certificates of the place of growth of all the produce imported from that country; and the reſult would ſoon be, his impoſing countervailing duties on produce imported from any part of Europe, and not thus certified: ſo that the ſugars of the Britiſh colonies would be left under juſt the ſame comparative diſadvantage as they now are, and the bounties given by the Britiſh government would find their way into the French exchequer.

The laſt expedient propoſed, is to relieve the planter from the reſtriction of monopoly, and allow him to ſell his produce in the colonies. This would be deſtroying the ſource of that naval power, which is at once the ſtrength and the glory of the Britiſh empire; and we hope, with Mr. Lowe, that more eligible meaſures will be adopted, and that the diſcuſſion of ſuch a meaſure is unneceſſary.

Mr. Lowe then recapitulates the various plans which have been ſuggeſted for the relief of the planters.

"1. To allow a more liberal limit than one ſhilling a gallon for the difference in the tenders of rum and brandy for the uſe of the navy.

"2. To adapt the Exciſe Laws without delay to the introduction of ſugar in the diſtilleries, as recommended by the Diſtillery Committee.

"3. To reduce the duty on home conſumption, as explained in the Report of the Weſt India Committee, page 5.

"4. To prevent the conveyance of enemy's produce to Europe by way of America. See the Report already mentioned, page 6.

"5. To provide a fund for bounty on the export of ſugar, partly from the revenue, but chiefly from an increaſed duty on the home conſumer."

Of theſe meaſures, the firſt, ſecond, and fourth, appear unexceptionable. The third would benefit the conſumer, not the planter, on the principle laid down in the extract from page 62 already quoted (p. 134); and the fifth would ſoon be defeated by the countervailing meaſures of the enemy.

We muſt confeſs that we read the laſt chapter of this work, which treats of the advantages of peace to the Weſt Indies and to our general commerce, with mingled ſenſations of ſurpriſe and diſappointment. Mr. Lowe is the avowed author of the Anſwer to the Inquiry into the State of the Nation, publiſhed laſt ſummer; a work of which we expreſſed ourſelves in terms of high commendation, in our Review for the month of July 1806. After having very ably anſwered that Inquiry, he appears, in his preſent Inquiry, to have anſwered his own anſwer; for the ſentiments contained in the former are in direct contradiction to thoſe contained in the latter: and to ſhew that this charge is not lightly made, we ſhall preſent them in contraſt to each other.

Anſwer to the Inquiry into the State of the Nation. 1806. 8th Edition.

England, whoſe commerce, whoſe finances, whoſe colonial policy, flouriſh in war. (P. 173.)

Inquiry into the State of the Britiſh Weſt Indies. 1807. 1ſt Edition.

As peace, therefore, is ſo eſſential to the welfare of the Weſt Indies, and ſo important to the national intereſts at large. (P. 90.)

In regard to Ireland, the author of the Inquiry declares that an interval of peace would be invaluable. I am prepared to admit that a ſecure and permanent peace would materially improve the ſituation of that important branch of the empire; but I have yet to learn in what reſpect an interval of peace (neceſſarily uncertain in duration) would conduce to that deſirable end. Would this object be promoted by opening to the diſaffected the intercourſe between France and Ireland, and receiving Buonaparte's emiſſaries in the pretended capacity of commercial commiſſaries? (P. 169.)

Our author will not, I preſume, deny that Buonaparte is the beſt judge of the reſources of his own empire. Let him permit me to refer him to the celebrated converſation between the Firſt Conſul and Lord Whitworth, where he will find that, in the midſt of tranquillity, this *pacific* Chief was immediately to complete his army to 480,000 men, and was confident of equalling in ten years that fleet which made England miſtreſs of the ſeas. (P. 174.)

The advantages of a peace to France are incalculable. It will relieve her from a diſaſtrous conteſt, it will reſtore her colonies, revive her expiring commerce, recruit her exhauſted finances, create innumerable ſeamen, and re-eſtabliſh her navy in its former ſplendor. But which of theſe benefits will England reap from a termination of the war? Our trade, our finances, and our navy, are flouriſhing beyond example. (P. 184.)

It is in peace alone that the intereſts of Ireland can be completely identified with thoſe of England, and the evils removed which unhappily prevent that fertile iſland from adding to the energy of the empire. (P. 127.)

But it will be ſaid that peace is dangerous, as affording to our enemy the means of recruiting his marine. He will build veſſels in Holland, France, Italy, and Spain; all theſe countries will train ſeamen for his fleet. Let him train ſeamen and build ſhips of war, and let him renew the conflict after ten years of preparation. Let him ſend to ſea a hundred, even a hundred and fifty, ſail of the line, he will in vain aſſail our unconquerable navy. (P. 108.)

All this miſery is the conſequence, more or leſs direct, of the innumerable evils of war; and particularly of the decay of many manufactures, the preſſure of taxes, the rigour of the ballot; in ſhort, of a general diſproportion between the earnings and the wants of the people. (P. 126.)

We may ſympathiſe with the hardſhips of our ſhip-owners, and force a part of our trade to be carried in Britiſh ſhipping; but the relief will be inadequate: our merchants will complain of theſe reſtraints, and we will learn at

Buonaparté will be the principal actor on the ſcene of negotiation; and it is important to deſcribe him in this character. He has made repeated overtures for peace, accompanied by profeſſions of humanity, in which it would be a ſatire on the credulity of any one to ſuppoſe that he was conſidered ſincere. (P. 211.)

If Mr. Fox flatter himſelf that any diſplay of confidence, any ſurrender of conqueſts, will induce Buonaparte to adopt a ſyſtem of moderation, and of real peace, he is moſt egregiouſly miſtaken. The experiment has already been made on a liberal ſcale, and has failed. It can never be ſufficiently urged, that peace is deſired by him, only as it will furniſh more vigorous means of war. (P. 182.)

In the overtures to negotiation, let him (Mr. Fox) remember, that Buonaparte deſires peace at preſent for the ſake of breaking it more advantageouſly hereafter; that war is predominant in his thoughts, and aggrandizement by fraud or force the perpetual object of his ſolicitude; that ambition, inſtead of being ſatiated by ſucceſs, preys upon his mind, and grows by what it feeds on. In the progreſs of the treaty, let Mr. Fox be prepared for a diſplay of the moſt conſummate artifice. (P. 190.)

laſt that there is no remedy but peace. (P. 125.)

But of all points connected with the queſtion of peace, the moſt important is the character of the man who holds the deſtiny of the Continent in his hands. The more we reflect on his diſpoſition, the more we ſhall be convinced of his ſolicitude to preſerve tranquillity with us. (P. 128.)

To all inferior powers he will be a domineering neighbour; but we, who poſſeſs ſuch effectual means of awing his ambition and chaſtiſing his aggreſſions, need only preſerve a juſt mixture of prudence and firmneſs, to maintain a permanent tranquillity with him. (P. 105.)

Our national jealouſy of France, and our perſonal hatred of Buonaparte, combine to give popularity to the war; and it has even been ſaid, that perpetual war is preferable to any peace which we can make with our preſent enemy. How weak and unfounded are ſuch ſentiments! Is our enemy not ſincere in his deſire for peace? Has he not ſaid that his ambition is to have ſhips, colonies, and commerce? And does he not know, that another rupture will only expoſe his commerce to be again ruined by our navy? It is undoubted that the deſire of peace, of permanent peace, predominates in the mind of Buonaparte. (P. 108.)

After comparing theſe extracts from Mr. Lowe's different publications, and reminding him of his own remark, "that no propoſition can be more radically erroneous, than that Great Britain muſt make peace becauſe the Continent is un-

able to co-operate with her*," we are tempted to aſk him in his own words, "has a change of ſentiment taken place in ſo ſhort an interval†?" Mr. Lowe ſhould recollect, that if he values his reputation as a public writer, he muſt preſerve his character for conſiſtency of principle; but leaving it to him to vindicate his own conduct, by accounting for this total revolution in his opinions as to war and peace, and to explain this wonderful reformation which he has diſcovered in the character of Buonaparte, whom he repreſented laſt year as all hoſtility and artifice, but repreſents this year as all conciliation and ſincerity; we ſhall proceed to diſcuſs the propoſitions which he now endeavours to eſtabliſh, "that peace is ſo eſſential to the welfare of the Weſt Indies, and ſo important to the national intereſts at large."

With reſpect to the Weſt Indies, we admit that "the beneficent operations of peace would be immediately felt by the Britiſh planter, in the diminiſhed price of ſtores, inſurance, and freight;" but whether "it would open multiplied channels of export," muſt depend upon the conditions of that peace. If it contained no commercial ſtipulations, the preſent prohibitions of the enemy againſt Britiſh colonial produce might remain in force; and the ſame embarraſſment as now ariſes from the cultivation of ſugar in the Britiſh colonies exceeding the conſumption of the mother country, might ſtill continue. Even if commercial regulations enabled the Britiſh planter to export his ſugar to the Continent, he could only expect permiſſion ſo to do, on the payment of ſuch duties as would give the French planter a decided advantage over him. That peace, however, would be more advantageous to the Britiſh planter than a continuance of the war as it has hitherto been conducted, is ſufficiently obvious; but it appears equally obvious, that if the meaſure were reſorted to of preventing neutrals from tranſporting the produce of the hoſtile colonies, the Britiſh planter would enjoy the monopoly of the whole European market; and, in a war ſo conducted, would find, as he formerly did, an ample compenſation in the increaſed value of his commodities, for the increaſed charges to which he was expoſed.

But the more important point of view in which we are to conſider this ſubject, is, as it affects the intereſts of the nation at large. The horrors of war, and the bleſſings of peace, are become proverbial expreſſions; the ideas of plenty and ſecurity are attached to the one, and thoſe of want and dan-

* Anſwer to the Inquiry into the State of the Nation, page 210.
† Ibid, page 171.

ger to the other. That peace is a good eagerly to be deſired, and war an evil deeply to be deplored, are impreſſions founded upon the common experience of mankind, and univerſally received; but it is a doubtful and a ſerious queſtion, whether the particular and extraordinary circumſtances in which Great Britain is now placed are not ſuch as make her caſe an exception to the general rule. The advantages which nations promiſe themſelves from peace, are, ſafety from the ravages of hoſtile armies, or from ſubjugation to the yoke of a victorious enemy; relief from heavy burdens of taxation; and the encouragement of induſtry, manufactures, and commerce. Britain knows the horrors of war but by name; her ſea-girt iſles are inacceſſible to the invader, and ſhe may chuſe that element for the theatre of hoſtility on which her navy rides triumphant. Peace can give her but little relief from taxation; for prudence would forbid any material reduction either in her naval or military eſtabliſhment; and many of the high duties which now ſwell her revenue, can only continue productive, while war enables her, by the number of her cruiſers, and the difficulty of intercourſe with the ports of the enemy, to check contraband trade in the articles on which they are impoſed. Peace would not deprive her enemy of the power of excluding her ſhips, her manufactures, and her colonial produce, from every port under his controul by prohibitory duties; and the whole coaſt of the continent of Europe, from the Baltic to the Adriatic, is now in poſſeſſion, either of France, or her dependent allies. As Britain can obtain none of thoſe advantages which are uſually derived from peace, ſo are there many diſadvantages to which it would leave her expoſed. She has every thing to reſtore, and nothing to receive; and though many of her conqueſts would be uſeleſs to herſelf as permanent poſſeſſions, yet are they of the higheſt value to the enemy, not only as giving him what he ſo ardently deſires, "ſhips, colonies, and commerce," but as military poſts which would furniſh him with increaſed means of annoyance in caſe of future hoſtilities. In this point of view, what has Britain not to dread from the influence of French intrigue in her Eaſtern poſſeſſions, and from the intercourſe between French emiſſaries and the diſaffected in Ireland? She has farther to look forward to an unprecedented aggrandizement of the naval force of the enemy, from all thoſe new reſources which the events of the war have placed at his diſpoſal, but which peace alone can enable him to bring into action; and as Britain can preſerve her exiſtence as an empire no longer than ſhe can maintain

her naval ſuperiority, this is indeed an appalling conſideration.

We have given merely the outlines of theſe ideas, which were ſuggeſted to our minds by Mr. Lowe's preamble pointing out the neceſſity of peace; moſt of them will be farther elucidated in our remarks upon various paſſages in that part of his work now under our conſideration.

His firſt inquiry is into the diſpoſition of the French government, in regard to peace with Great Britain; in the courſe of which he contends, that all the hauteur in the late negociation was on our ſide, and that Buonaparte was all condeſcenſion; that he was anxiouſly deſirous of making peace; and that the ſudden hoſtility of Pruſſia to France was the real cauſe of our breaking off the negociation. The ſtrange miſapprehenſion on this ſubject, which appears to Mr. Lowe to have prevailed in the public mind, we muſt conſider as prevailing in his own mind; for France evidently departed from the original principle which was agreed upon as the baſis of the treaty: ſhe induced the miniſter of the Court of St. Peterſburg, who was ſent to Paris to negociate in concert with England, to ſign a ſeparate treaty; ſhe violated that treaty before ſhe knew whether it would be ratified, by ſubverting the conſtitution of the Germanic Empire; ſhe raiſed her demands upon England as if ſhe had gained a great victory, when ſhe thought ſhe had thus detached Ruſſia from her alliance; ſhe lowered thoſe demands again, when the Emperor Alexander had refuſed to ratify the treaty ſo artfully extorted from D'Oubril; and ſhe protracted the negociation till her armies had taken the field againſt Pruſſia. Then, having effectually prevented Great Britain from making any diverſion in favour of that power, Buonaparte and his miniſter Talleyrand quitted Paris, and left Lord Lauderdale the dupe of their artifices.

With reſpect to the terms on which Mr. Lowe ſays we might have made peace, and may make peace ſtill, which he aſſerts with as much confidence as if he were deputed miniſter plenipotentiary from Buonaparte, we ſhould anſwer them, if the extract were not too long, by quoting the numerous inſtances he has given us to ſhew that the declarations of Buonaparte are not to be depended upon; from which we agree with him in drawing the following concluſions.

"All theſe circumſtances concur to prove, that Bonaparte's language, towards us at leaſt, is in reality much leſs ſerious than it appears—that his declarations are at one time the ebullitions of an ungovernable temper, at another the ſuggeſtions of an artful policy. It follows that in negotiating with ſuch a man, we muſt be prepared for a ſingular mixture of inconſiſtency and artifice—inconſiſtency

when his paſſion maſters his reaſon; and artifice when his reaſon reſumes the aſcendant, but receives a wayard impulſe from his ambition."

Mr. Lowe derides the idea of France ever diſputing with Britain the empire of the main; and ſays,

"But it will be ſaid that peace is dangerous as affording to our enemy the means of recruiting his marine. He will build veſſels in Holland, France, Italy, and Spain; all theſe countries will train ſeamen for his fleet. Let him train ſeamen and build ſhips of war, and let him renew the conflict after ten years of preparation. Let him ſend to ſea a hundred, even a hundred and fifty ſail of the line—he will in vain aſſail our unconquerable navy. In how few hours did twenty-ſeven Britiſh ſhips annihilate an enemy's fleet of thirty-three ſail of the line, drawn up in a poſition which gave them the full advantage of their ſuperior numbers. No, it will be in vain for the enemy to build ſhips, or even to train ſeamen—theſe ſeamen muſt acquire the energy of Britons before they diſpute with us the empire of the ocean."

Our fleets have not always been commanded by a Nelſon, and even in the preſent war ſome Britiſh admirals have declined engaging ſuperior numbers of the enemy. Nor is it very long ſince the combined fleets, confident in ſuperior numbers, offered us battle upon our own coaſt, and that the Britiſh fleet fled for ſhelter before them into Plymouth harbour. It would be injuſtice to the enemy, to deny that he has bravely conteſted the ſovereignty of the ocean; and dangerous to ourſelves, to indulge too preſumptuous a confidence in our own ſtrength. Mr. Lowe has quoted Buonaparte's declaration to Lord Whitworth, "that in ten years he ſhould equal that fleet which made England miſtreſs of the ſeas;" and Mr. Lowe has alſo aſſerted, that "Buonaparte is the beſt judge of his own reſources."

In conſidering the influence of peace on our commerce and manufactures, Mr. Lowe exclaims:

"Here we may confidently anticipate the happieſt conſequences; for our ſucceſs in theſe reſpects will depend, not on the doubtful wiſdom of foreign cabinets, but on our own induſtry and energy. All we want for the proſperous exerciſe of that induſtry, is an ample field, and this field will be afforded us by peace."

Theſe aſſertions we cannot admit. Such a peace as was made by the treaty of Amiens, or as that which Mr. Lowe propoſes and adviſes, would leave our commerce and manufactures dependent upon foreign cabinets, and not on our own induſtry and energy. He, like Lord Sidmouth, in his eager deſire to make peace, has overlooked the great conſi-

deration which alone can render it either ſafe, permanent, or advantageous: AN ARRANGEMENT FOR THE FUTURE COMMERCIAL INTERCOURSE BETWEEN THE TWO COUNTRIES. Unleſs this is provided for, and regulated by proper ſtipulations, Buonaparte can more effectually curtail our commerce, and cramp our manufactures, in peace than in war. Almoſt all the powers of Europe are now either his allies or his dependents; indeed, with him to be the one is to be the other; and whatever regulations he preſcribes they muſt comply with. The only powers yet unconnected with him are Sweden and Auſtria: the conſumption of Sweden is trifling, and Auſtria has not a ſingle ſeaport now left in her poſſeſſion; ſhe therefore can command no commercial dealings with Britain, but muſt be content to trade with thoſe countries to which ſhe can find acceſs. In war Britain can oblige both France and her allies to receive her commodities, by cutting off their ſupply from other ſources; but her power of ſo doing would be put an end to by peace, which would give them unlimited intercourſe with each other, and with their reſpective colonies. After the treaty of Amiens, Buonaparte impoſed different rates of duties on goods imported in Britiſh ſhips, in other foreign ſhips, and French ſhips; thoſe upon goods imported in Britiſh ſhips being ſo high, as, in moſt caſes, amounted to a prohibition. The ſame rule would now be acted upon with increaſed effect, in proportion to the increaſed extent of his influence; and he might ruin the nation of ſhopkeepers, as he tauntingly calls us, by depriving us of all our cuſtomers.

The increaſe that took place in our exports after the peace of Amiens, was not owing to orders from France, as Mr. Lowe ſuppoſes, for they were much impeded by the regulations before mentioned; but to orders from other countries in Europe, then independent, but now under the yoke of Buonaparte.

As another circumſtance which urgently calls for a ceſſation of war, Mr. Lowe obſerves, that "the navigation of the whole world is paſſing into the hands of neutrals." This is certainly ſo, but we have a remedy for this evil, without proſtrating ourſelves at the feet of the enemy. For ſome time paſt, America has been fighting the battles of Buonaparte againſt this country, with more ſucceſs than he himſelf has done, by extorting conceſſions from us which ſtrike at the very root of our exiſtence as a nation. By conceding to her all the carrying trade of the colonies of the enemy, and in part that of our own Eaſt and Weſt India poſſeſſions, we have created a vaſt demand for our ſeamen in her ſervice. She receives and adopts them, and now threatens us with

war, unleſs we give up the right of reclaiming them. If we comply with this demand, a great number of our ſeamen are loſt to us for ever: when impunity is added to temptation, ſtill more will follow; and when our ſeamen are gone, we may give her our men of war into the bargain. If, for the ſake of peace, we make unwiſe conceſſions, either to pretended friends, or open foes, we ſeal our own deſtruction. The recent conduct of his Majeſty's miniſters encourages us to hope for a ſyſtem of firmneſs and deciſion, that will conſider neutrality verging upon hoſtility in its true character, and deal with it accordingly. We hail the auſpicious omen, and truſt that every inſidious attack aimed at our naval ſtrength will be reſiſted with the moſt determined ſpirit. At the cloſe of the ſecond Punic war, the Carthaginians, as the price of peace, gave up their fleet, their ſecureſt bulwark againſt the victorious legions of Rome, hoping to diſarm the wrath of their enemy by ſubmiſſion to his will. But the cry of *delenda eſt Carthago* reſounded along the walls of the Roman ſenate, till that dreadful ſentence was executed to the very letter. If we thus unwiſely put ourſelves in the power of Buonaparte, can we expect a milder fate, whether we conſider his general character, or the particular hoſtility which he bears towards this country? Surely not. Let us therefore cheriſh our maritime rights, as the baſis of our naval ſupremacy; for it cannot be too ſtrongly enforced, nor too often repeated, that by this tenure alone we hold our independence and exiſtence as a nation.

The people of France may, as Mr. Lowe aſſerts, be averſe to a war with England; but it is the will of their ruler alone by which the political movements of that vaſt empire are directed; and as a regard to the infant commerce of his ſubjects did not prevent him from perſiſting in that continued ſeries of injuſtice, inſult, and aggreſſion, which led to the preſent hoſtility with this country, the ſame conſideration cannot be expected to have more weight with him on any future occaſion.

We coincide in opinion with Mr. Lowe, that "of all points connected with the queſtion of peace, the moſt important is the character of the man who holds the deſtiny of the Continent in his hands;" but we cannot proceed with him to ſay, that "the more we reflect on his diſpoſition, the more we ſhall be convinced of his ſolicitude to preſerve tranquillity with us;" and inſtead of this inference, we beg leave to ſubſtitute another from Mr. Lowe's former publication, which we cannot but conſider as much better founded: "He

will purſue the degradation of Britain with the ſame combination of artifice and violence, the ſame unwearied perſeverance, which has led to his own exaltation. War is an inſurmountable obſtacle to his progreſs, and he therefore deſires an interval of peace*." The real ſentiments of Buonaparte can be known only to the Searcher of all Hearts; but, happily for the repoſe of mankind, there is a teſt by which, without confiding in his ſincerity, we may aſcertain whether we ought to make peace with him or not. If he accedes in the firſt inſtance to commercial arrangements, inſtead of leaving them as objects of future diſcuſſion; if he agrees to eſtabliſh ſuch an intercourſe between the two nations, as will prevent him from continuing the war againſt our manufactures and our commerce after having nominally made peace, then may we conclude the negociation, ſecure of maintaining that maritime preponderance which is eſſential to our ſafety. But if he heſitates to do this, then are we juſtified in thinking that he intends, by diminiſhing our commerce, to diminiſh our means of keeping up that navy, which is the bar to his ambition, and the ſheet anchor of our independence. Great Britain is now contending againſt the moſt extenſive and formidable confederacy that ever was formed againſt a ſingle nation. Her great enemy has threatened her with utter deſtruction; but his means of attack are at preſent impotent. If lulled into a falſe ſecurity by his treacherous profeſſions, ſhe lays down her arms, and gives him an opportunity of acquiring that maritime ſtrength in peace, which he never can acquire in war, without guarding againſt encroachments upon that commerce, by the extent of which her naval ſuperiority is maintained, then will ſhe be acceſſary to her own downfall, and the prediction of Talleyrand be fulfilled, that, "at no very diſtant period, the third Punic war will complete the deſtruction of the modern Carthage."

Obſervations on Engliſh Architecture, Military, Eccleſiaſtical, and Civil, compared with ſimilar Buildings on the Continent; including a Critical Itinerary of Oxford and Cambridge, alſo Hiſtorical Notices of Stained Glaſs, Ornamental Gardening, &c. With Chronological Tables and Dimenſions of Cathedral and Conventual Churches. By the Rev. James Dallaway, M. B. F. S. A. Pp. 362. 8vo. 12s. Taylor. 1806.

FEW writers have enriched literature with ſuch copious

* Anſwer to the Inquiry into the State of the Nation, page 179.

collections of facts and documents relative to the arts in this country, and none we believe have ever been ſo ungratefully treated. Almoſt all the modern compilers of books on architecture have profited by Mr. Dallaway's labours, but very few of them have had the candour to acknowledge whence they derived their information, whilſt numbers have not heſitated to deal out indiſcriminate cenſure and even abuſe in the moſt unqualified terms. From the little minds of mere mechanics, who, conſcious of their own ſuperficial knowledge and inſignificance, may reaſonably apprehend the diffuſion of more general taſte, and anticipate the decline of *their* arts, ſuch conduct is not extraordinary; but from thoſe accuſtomed *inter ſylvas academi quærere verum*, more liberality and genuine love of ſcience was to be expected. But the progreſs of the arts and ſciences is not to be averted by any intereſted combination of ignorance or envy, and theſe enlightened and ingenious Obſervations on Engliſh Architecture will eventually find a place on the table or in the library of every man of learning or taſte in Great Britain. "I dedicate this little work," ſays Mr. D. "to men of leiſure and liberal purſuit, who may not diſdain the endeavour of one, who has been indulged by the favour of his patrons with ſimilar opportunities, and who ventures to open to them his common-place-book reduced into method."

The author has divided his obſervations into twelve ſections, in which he treats with equal brevity and perſpicuity the natural hiſtory of architecture in this country, illuſtrated by references to contemporary works in various parts of the Continent, and anecdotes and profeſſional characters of all the Engliſh architects and patrons of architecture, with impartial criticiſms on their different works. On the much conteſted origin of the Gothic ſtyle he wiſely makes few obſervations, as the controverſy is more curious than uſeful; it is indeed extremely probable, that when we become better acquainted with the antiquities of the Eaſt, we ſhall there find the archetype of the Gothic ſtyle, the name of which Mr. D. thinks has probably been invented in the ſchools of Palladio, Jones, and Wren. With Horace Walpole he is inclined to think it a corruption of the Grecian, which firſt appeared in Italy long before the days of the Goths. But here the author is much too diffident in pronouncing poſitively on the facts before him: had he delivered his own ſentiments with more deciſion, his work would have been ſtill more inſtructive to general readers, however it might not have been quite ſo eaſy for others to have borrowed from him. The doughty critic

of a plum pudding, who, after vainly attempting to pollute the public by a work which demonſtrated his own want of taſte, and recently publiſhing a moſt pedantic enquiry into that faculty of the human mind, has dogmatically pronounced the Gothic ſtyle to be of Mooriſh and Saracenic origin, and primarily from the Egyptians, Perſians, and Hindoos! Such opinions, announced too with ſo much appearance of learning and authority, equally burleſque common ſenſe and hiſtorical fact. We do not indeed doubt that the pointed arch is of Eaſtern origin, particularly as we find ſpecimens of it ſtill remaining on the borders of the Red Sea, and the Caſpian; but we are as far from believing that the Moors* were the firſt who brought it into uſe in Spain in the eighth, or in Italy in the ſeventh century. Mr. Knight's opinion, however, is evidently borrowed from Biſhop Warburton, and only rendered ſomewhat more abſurd by an affectation of greater knowledge.

Mr. Dallaway proceeds to trace the eras of the different ſtyles as they appeared according to the moſt authentic documents now exiſting, and to notice incidentally the different theories and opinions which have been from time to time propoſed to account for the varieties in the conſtruction of buildings. In this reſearch he carefully notices the dimenſions, expences, and time, occupied in the erection of numerous edifices not only throughout England, but alſo over Europe. He alſo gives a view of the "contemporary architecture of cathedral churches" in England. The firſt is the "ANGLO-NORMAN, before 1100 to 1170, during the reigns of Henry I and Stephen. This includes Rocheſter, Glouceſter, Exeter, Winton, Chicheſter, Ely, Peterborough, Lincoln, Durham, and Worceſter. SEMI or MIXED NORMAN, from 1170 to 1220, during the reigns of Henry II, Richard I, and John. LANCET ARCH GOTHIC, from 1220 to 1300, Henry III, and Edward. PURE GOTHIC, from 1300 to 1400, Edward I, II, III, and Richard II. ORNAMENTED GOTHIC, from 1400 to 1460, Henry IV, V, VI. FLORID GOTHIC, from 1460 to the cloſe, during the reign of Edward IV, to Henry VIII." The eras of the "contemporary architectures of conventual (or parochial) churches," are ſomewhat different. The "Anglo-Norman, before 1100 to 1150; the ſemi, or mixed Norman, from 1150 to 1220; lancet arch Gothic, from 1220 to 1300; pure Gothic, from 1300 to 1400;

* The Moors carried with them into Spain, in their ſtyle of architecture, the Roman arch, which they had probably acquired from their neighbours, the Numidians and Carthaginians.—REV.

ornamented Gothic, from 1400 to 1460; and the florid Gothic, from 1460 to 1540." This is followed by tables of the admeaſurements or "dimenſions of the ſeveral internal parts" of all the cathedrals in England. In an elaborate deſcription of Glouceſter cathedral we obſerve ſome remarks on the choir, in which the author appears to confound the Gothic and Saxon ſtyles. The following is a deſcription of an ancient caſtle or fortreſs, adopted immediately after the Norman conqueſt.

"In the conſtruction of a caſile no ordinary ſkill was required. The ſubſiſtence and comfort of thoſe who were encloſed within it, were not leſs to be provided for by the architect than mere defence, or the devices by which the aſſailants might be miſſed or defeated. Moſt of the keeps of which an account is now offered had four diſtinct ſtories, and the walls were not unfrequently from twelve to twenty feet thick at the baſe. In the ſouterain of vaulted ſtone the military engines and ſtores were depoſited. In the thickneſs of the walls were placed winding ſtaircaſes, the well for water, the vaſt oven, encloſed galleries and chimnies, with an aperture open to the ſky, and communicating with the dungeon in which priſoners were confined, and to whom it gave all the light and air they could receive. There was likewiſe a kind of flue for conveying ſound to every part, not more than eight inches in diameter. The ſtate apartment occupied the whole third ſtory, and the ſtaircaſes leading to it were made much more commodiouſly than the others, ſome of which were even large enough to admit military engines. Adjoining to the great chamber was an oratory*. In Rocheſter caſtle the chief room was thirty-two feet high, including the whole ſpace within the walls. Suits of arras were ſuſpended from the circular arch which ſupported the roof, to make ſeparate apartments, and attached againſt the walls as furniture. In the ground-floor there was no light; loopholes only were allowed in the ſecond; but in the third were three large round-arched windows, placed high, ſo as not to be looked through, and ſo defended by an internal arcade, that no miſſile weapon could enter, or fall with effect. Each floor had its communication with the well. The chimnies were very capacious, and projected conſiderably into the rooms, reſting upon ſmall pillars; and the ſinks were ſo contrived, in an oblique direction, that no weapon could be ſent up them."

The knowledge, however, acquired by the croiſades ſoon occaſioned theſe fortreſſes or caſtles to aſſume a much more commodious character. Edward I, when engaged in the Holy

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"* Theſe oratories were lighted by a larger window, embowed withinſide, and called an 'oriel.' Lydgate, deſcribing a lady, ſays,

'In her *oryall* there ſhe was
Cloſyd well with royall glas.'"

Land*, ſurveyed the ſuperior form and ſtrength of the caſtles in the Eaſt, and, on his return, had ſimilar buildings erected in this country. Mr. D. examines at conſiderable length the architectural beauties of the buildings in Oxford and Cambridge, and beſtows on the former very judicious and well merited praiſe. The view of Oxford from Botley Hill is certainly not ſurpaſſed in beauty and pictureſque effect by that of any other city in Europe. The author ranks it after Rome, Florence, Venice, and Genoa; but it has an air of reverential ſimplicity which none of thoſe places can boaſt of. It muſt be confeſſed, however, that Oxford poſſeſſes great rural beauties, which contribute no little to give an effect to the grandeur and beauty of its edifices. Nor is the architectural merit of Cambridge neglected; and the incidental remarks on the ſuperiority of the admirable portico of St. Martin's in the Fields, London, compared with that of St. George's Hanover Square, the Manſion Houſe, and India Houſe, evince good taſte and ſound profeſſional knowledge.

Two intereſting ſections of this volume are devoted to conſider the Grecian architecture and modern landſcape gardening in this country compared with what they are on the Continent. We wiſh we could pronounce our ſuperiority in any one branch of architecture ſo unequivocally as we can in our gardening to any thing ever known in other countries. We ſhall, however, paſs this popular topic, to notice at greater length ſome intereſting particulars reſpecting ſtained glaſs.

"The Egyptians had vitrified utenſils," obſerves Mr. Dallaway, "and enamelled bands bound round their mummies, which have been frequently diſcovered. We know poſitively of no inſtance of the uſe of glaſs among the Greeks. Thoſe fragments [which] the Romans have left us are much more numerous than valuable, in their urns, lachrymatories, and other ſmall veſſels. Pliny ſpeaks of coloured glaſſes made to imitate precious ſtones and gems, but that the white was the more rare. There is no inſtance of plain ſuperficial glaſs uſed for mirrors or windows; which latter were ſometimes compoſed of thin laminæ of alabaſter [rather foliated gypſum] or leaves of mica. Some ſmall pieces of thick green glaſs have been found among ruins; but that circumſtance does not prove them ever to have been applied as windows†; none of which, with glaſs, have

* As the croiſaders fortified every poſt they took, our Richard I built the walls of Joppa, Porphyra, Aſkalon, and *Acre*, which has again been immortalized by the victories of Engliſhmen.

† This is not correct. Lactantius, who flouriſhed about the end of the third century, has the following explicit reference to glaſs

been diſcovered at Herculaneum. Pitiſcus ſpeaks only of alabaſter or ſelenite, as adopted by the Romans, to admit the light, and exclude the air at the ſame time. The application of glaſs windows is of much later date than the original invention of that material. There is no mark by which white glaſs can be fixed to any particular era; but when ſtained, it bears a certain criterion of its true age, ſuch as the coſtume or dreſs of the figures repreſented peculiar to the centuries, Gothic legends, ſcriptural portraits, or whole hiſtories, executed with various degrees of perfection, correſponding with the natural progreſs of the art. Stained glaſs was not only neceſſary on account of its religious or myſtical influence, but to temper the rays of the ſun in buildings ſo full of windows as the Gothic churches, and it highly improved the architectural effect. Of the ſpecimens the ſmaller are the more ancient. As the art advanced, portraits and groups of the ſize of nature were attempted. St. Jerome, who lived toward the end of the fourth century, is the earlieſt author who ſpeaks of glaſs in windows [of churches]. Gregory of Tours, in the ſixth, mentions likewiſe a glazed window of a church which was broken by ſoldiers. The poet Fortunatus, who lived at the cloſe of the ſixth century, in an account of the church of Paris, now Nôtre Dame, gives a pompous deſcription of the ſtained windows. St. Bennet, abbot of Wiremouth in Scotland, who died in 690, is ſtated in his life to have gone into France to procure artiſts to build his church, and to ornament the windows with painted glaſs."

Pope Leo III, in 802, built a church at Rome, in which were windows of divers coloured glaſs; but Warton conſidered it, with reaſon, to be only a ſort of Moſaic in glaſs, conſiſting of pieces of different colours, and not repreſenting any figure or character. What we now call "ſtained glaſs" is,

windows: *Manifeſtius eſt mentem eſſe, quæ per oculos ea, quæ ſunt oppoſita, tranſpiciat, quaſi per* FENESTRAS, *lucente* VITRO *aut ſpeculari lapide obductas.* It is true, no veſtiges of glaſs windows have been found in Herculaneum, yet the two centuries which elapſed between the deſtruction of that city, in the year 80, till the days of Lactantius, were more remarkable for luxury and licentiouſneſs than improvements in the arts. We may therefore preſume, that, if glaſs windows were not then in uſe, at leaſt the art of making glaſs in flat pieces was known, and that theſe were very ſoon after adopted, doubtleſs in conſequence of the taſte for luxuries, in the degenerate reigns which impeded the promulgation of Chriſtianity. As to glaſs in this country, the moſt ancient proofs of its exiſtence, perhaps, are to be found in the circular pieces of glaſs with holes in the centre, which have been dug up in various parts of Britain, and vulgarly ſuppoſed to be *adder-ſtones.* The ancient Britons called them *gleinen naidreedh*, or glaſs-adders; and they are unqueſtionably monuments of the ſkill of our anceſtors, who *poſſibly* may have learned the method of making ſuch implements from the Romans.—REV.

properly, painting in enamel, and is performed with the ſame ſubſtances (only with colours ſomewhat deeper and clearer) as common enamel paintings. Mr. Dallaway has not purſued this enquiry with his uſual induſtry, nor examined thoſe authorities which are neceſſary to be conſulted in order to form any juſt notions reſpecting the origin and progreſs of glaſs-making and of coloured and ſtained glaſs either in this or other countries. The ſubject, however, is more important than ſuperficial obſervers may at firſt ſuppoſe. Glaſs, conſidered as a manufacture in general, is no little intereſting; and it is capable of being uſed both for purpoſes of luxury and real utility to an extent far beyond what is at preſent ſuppoſed. Engliſh glaſs, it is now ſufficiently proved, is ſuperior to that of every other country. There is not an optician in France who will not prefer even the bottoms of Engliſh drinking glaſſes and decanters to the beſt glaſs made in that country. Yet the Germans ſtill carry on a moſt lucrative trade in glaſs with Spain and other Catholic countries, where many of their religious ornaments are now made of this ſubſtance, either cut, coloured, ſtained, or otherwiſe manufactured into beads, roſarios, croſſes, candleſticks, mirrors, deſigns on ſilvered glaſs, portraits, ſtatues of ſaints, &c. &c. The preparation alſo of glaſs for enamel, now ſo much uſed in this country, ſince the potteries have become ſo extenſive a branch of trade, merits attention. Formerly all enamel was brought from Italy, and ſuppoſed to be a natural ſubſtance; now it is made in England equal if not ſuperior to any brought from that country. In like manner the improved manufacture of porcelain is connected with this art. In a word, if our manufacturers were better acquainted with the *taſte* of other nations, there cannot be a doubt that they would not, in a few years, be manufacturers of glaſs for all the civilized world, except China.

It is, indeed, to be regretted that ſtained glaſs ſhould not be more faſhionable, eſpecially as it has attained, during the reign of his preſent Majeſty, an excellence in this country unknown to all former times. Our author enumerates the principal artiſts in ſtained glaſs ſince the Reformation, and the churches in which their works are preſerved. "Bernard Van Linge, 1622; Abraham Van Linge, 1631-41; Baptiſta Sutton, 1634; Henry Giles, 1687; William Price the elder, 1696: Joſhua Price, 1715; John Oliver, 1700; William Price the younger, 1719; W. Peckett of York, 1705; and Thomas Jervais, 1770-1801." The works of the latter ornament the New College, Oxford, and Windſor, and are juſtly admired as *chefs d'œuvre*. To this liſt of deceaſed artiſts in

ſtained glaſs may be added the following, all of reſpectable merit: Mr. Pearſon (ſaid to have ſtudied under the younger Price), Mr. Hand, and the late Mr. Francis Egington, who died in 1805. Nor ſhould we neglect the improving and very meritorious labours of two female artiſts in this branch,---Mrs. Pearſon, who ably aſſiſts her huſband; and the ingenious Mrs. Lowry, the wife of one of the moſt ſcientific engravers, perhaps, now living.

From the preceding extracts and remarks, it will be evident that this volume not only contains a vaſt number of curious facts and hiſtorical anecdotes, but alſo many judicious obſervations calculated to improve the taſte and inſpire reſpect for antiquity and the fine arts in this country.

A Political Account of the Iſland of Trinidad, &c. &c.

[Continued from page 26.]

THE Court of Conſulado is next deſcribed; a tribunal which takes cognizance of commercial litigations, but whoſe juriſdiction does not extend to caſes of real eſtate. Governor Picton, after having ſuſpended Mr. Nihell from the office of Chief Judge, appointed him to preſide in this court; "the proceedings in which," our author ſays, "became by degrees more and more aſſimilated to an Engliſh court; and, in the ſame proportion, recourſe to it was had more generally than to the ancient tribunals of the Alcaldes, who now began to be extremely jealous, and diſputes aroſe between them and the judge of the Conſulado, 'as to their reſpective juriſdictions;' which often delayed the proceedings, and thereby impeded the exerciſe of juſtice."

An end was put, laſt year, to the altercations between the tribunals, by a proclamation of Governor Hiſlop, which reſtored Mr. Nihell to the office of Chief Judge. Our author then obſerves,

"From the time of this proclamation, Engliſh lawyers were admitted to practiſe in this court; and it was ordered, that no perſon ſhould be allowed to plead for another, or plead at this bar, but ſuch as may have been called to the bar in England or Ireland: *excepting only* ſuch perſons who may, at any time, be appointed his Majeſty's *Attorney* and *Solicitor General;* as though leſs degrees of legal rank, abilities, and knowledge, were neceſſary in his Majeſty's ſervice than in common practice.

"This abſurd law may be explained; for, on inquiry, it will be found that the *Attorney General of this iſland has not been called to the bar, either in England or Ireland.*"

This proclamation is misquoted. It orders that no persons shall be admitted to practise, except such as have kept their regular terms at some of the Inns of Court. This Mr. Gloster has done; his being called to the bar, therefore, is merely a matter of form. A similar regulation prevails in most of the islands; for gentlemen who go out to practise in the West Indies, and who intend at a future period to practise in England, generally postpone that ceremony till their return; in order that their practice and their seniority at the English bar may keep pace with each other. The character and talents of Mr. Gloster stand too high to be affected by such insinuations: he acted as attorney general at St. Vincents, long before he was appointed in that capacity at Trinidad; and it may be presumed, that the same legal education and acquirements which qualified him for that office in the one island, would also qualify him for it in the other.

The following observations on the administration of justice, as now established in Trinidad, are just; and the remarks on the impropriety of uniting the legislative and judicial characters in the same person are calculated for the meridian of other latitudes, as well as for that of Trinidad.

" Though this court now assumed the appearance of something like an English court, yet it was not more so in effect; because it had not been his Majesty's pleasure to declare that English law should be in force. Therefore there were very numerous and great objections to the constitution and practice of this court; notwithstanding the earnest endeavours of the Chief Judge to conduct it 'according to the best of his abilities and conscience.'

" Our Judges' appointment is not according to the statute, 13 W. III, c. 2, but *durante bene placito.* And although this only refers to his Majesty's pleasure, yet it must be recollected that Governor Picton was *pleased* to suspend him from his office; and it has *pleased* Governor Hislop to restore him to it. In such a situation, it is scarcely to be expected that he will be able to maintain that dignity and independence which ought to distinguish a judge.

" 'The security for the impartial administration of justice,' in all cases, but more 'especially in decisions to which government is a party, is the independency of the judges.'—'The judges of the land become not unfrequently the arbitrators between the king and the people: on which account they ought to be independent of either; or, what is the same thing, equally dependent upon both; that is, if they be appointed by the one, they should be removable only by the other*.'

" In these distant parts of the realm, where, in proportion to the distance, corruption is more to be apprehended, and more difficult

" * Paley's Moral and Political Philosophy, vol. ii, p. 235."

to be expoſed to the government at home, why ſhould his Majeſty's ſubjects be excluded from the benefit of 'the noble improvement of that law*,' which 'enacted at the earneſt recommendation of the King himſelf from the throne, the judges are continued in their offices during their good behaviour;'—'and their full ſalaries abſolutely continued to them during the continuance of their commiſſions.' It will immortalize the name of George the Third, who was 'pleaſed to declare'—'that he looked upon the independence and uprightneſs of the judges as eſſential to the impartial adminiſtration of juſtice; as one of the beſt ſecurities of the rights and liberties of his ſubjects; and as moſt conducive to the honour of the crown†.'

"A judge ought not to hold any ſituation incompatible with the exerciſe of his judicial functions; for inſtance, ſuch as a ſeat in the Council of the Iſland, with the advice of which the Governor performs the executive part of the government, and of which, alſo, the Judge may happen to be the ſenior member; in which caſe, he preſides there in the abſence of the Governor: and, whenever a conſtitution ſimilar to that of other colonies ſhall be eſtabliſhed here, the executive might devolve upon the Judge, ſhould he be the ſenior member of the Council, at any time during the Governor's abſence, or on his deceaſe. But 'the firſt maxim of a free ſtate is, that the laws be made by one ſet of men, and adminiſtered by another: in other words, that the legiſlative and judicial characters be kept ſeparate.'"—"'Nothing, therefore, is more to be avoided, in a free conſtitution, than uniting the provinces of a judge and a miniſter of ſtate.'"—"But as to the Chief Judge, I conſider his ſeat at the board of council as, at all times, abſolutely incompatible with juſtice, and the ſafety of the perſons, properties, and liberties of the people."

"To which of our colonial Judges theſe ſtrictures may apply, I do not take upon myſelf to determine; and of our own Chief Judge I confeſs a liberal opinion of his intentions, and muſt in candour ſtate, that I believe 'ſubſtantial juſtice' has always been done to the extent which the peculiar circumſtances would admit of. But my perſonal eſteem for him muſt not be allowed to reſtrain my impartial opinion of his *ſituation*, which may hereafter be filled by men, whoſe knowledge, character, and conduct, we cannot now calculate upon, and which, therefore, ought to be provided for. But the ſtrongeſt parts of the above quotation are, unqueſtionably, applicable to the *colleagues* in the Conſulado, if they are to be conſidered as *aſſiſtant judges;* and, even if they are to be conſidered only as *arbitrators* or *jurors*, we ſhall ſtill find equally great objections to them, according to the practice obſerved in that court. Their powers ſeem to be complicated and confuſed; for it is probable that the origin of their appointment was both to aſſiſt the Judge and act as jurors: but they are certainly conſidered, now, to be a ſort of arbitrators; and yet they ſit with, and act as, aſſiſtants to the Judge. It could not be

"* Statute 1, Geo. III, c. 23."

"† Blackſtone's Commentaries, vol. i, p. 267."

contrived, however, that they ſhould be leſs qualified for that ſituation than they are, even though it were ſo contrived in order the eaſier to impoſe upon or miſlead them; or, that they ſhould not eclipſe their ſuperior, the Chief Judge. For any man, however upright and independent, is objected to as a colleague for the Judge, if he happen to be a lawyer; although, to common ſenſe, *that* appears to be the very reaſon why he ought to be the moſt eligible.

" If they are to be conſidered as arbitrators, the manner of proceeding is ſtill as objectionable; for, at the ſame time that the parties may fix upon perſons whoſe talents and intelligence *may* adapt them to the ſituation, they alſo take care to ſelect them from among thoſe friends who are moſt attached to their perſons and intereſts, or moſt averſe to the opponent; and by a previous, partial, communication of their caſe, ſupported with every colourable argument, they firſt aſcertain the diſpoſition to decide in their favour, and then elect accordingly; ſo that the perſons who are to decide, ſometimes make up their opinion, and prejudge the matter before they go into court. There cannot be any thing more prepoſterous: but the reſt of the proceeding is at leaſt equally ſo; for, although they are ſworn to do juſtice *between* the parties, it is evident, from their frequently advocating the cauſe of the party by whom they were choſen, that they forget the duty which they have to perform is that of indifferent judges; and, often, by perſiſting to ſupport what they alſo wrongly conſider the conduct of an arbitrator, they expoſe an *adherence* to the party by whom they were ſelected, as well as a *too intimate* and *previous* knowledge of the caſe.

" Though this may not be evident in the conduct of all *colleagues*, yet ſuch a bias too frequently appears to be inſeparable from judges who are choſen by the parties.

" When the *colleagues* are not promptly unanimous in their opinions, or there is not a majority in favour of one opinion, they retire to conſider and debate upon the deciſion that ought to be given; and ſhould they, ultimately, be equally divided, as often happens, from being equally *choſen* and *intereſted* for the friend whoſe cauſe they conſider themſelves engaged in, then the judge is called in as umpire, and his opinion is the deciſion. But it moſt generally happens that the preſſure of many pending cauſes will not allow of the judges leaving the court (for the opinions are not given in open court), and then the deciſion, in any caſe of importance, is poſtponed until the next court-day. This, added to the former opportunity of privately producing impreſſions upon the minds of the *colleagues*, renders this mode of trial ſtill more inferior to the trial by jury: for as there is not, in the mean time, the leaſt prohibition or reſtraint of communication between the parties and the *colleagues*, and even the Judge, influence can be exerted over them, even in the *routine* of common converſation through the ſociety in which they live; and thoſe who have a proper knowledge of human nature will allow, that it is abſurd to ſuppoſe the intereſted perſons will loſe any opportunity of arguing or influencing the *colleagues* into a deciſion.

" When either party is diſſatisfied with the deciſion, and if the matter in diſpute be of ſufficient importance, an *appeal* may be had to the Governor in council, as was the caſe in the *Conſulado*, previous to the proclamation.

" But all that can be expected from an appeal, in moſt caſes, is, the confirmation of the evil; for, when it happens that a judge is alſo a member of a court of appeal, nothing leſs can be expected than that his influence in the council will confirm the decree, which, as a judge, he has iſſued from his court."

After having thus clearly and ably expoſed the defects of the preſent ſyſtem of juriſprudence in the colony, the author introduces his recommendation of Britiſh laws in their fulleſt extent, by the following charitable reflections on thoſe who differ from him in opinion on that ſubject.

" Under the accumulated evils attending the peculiar ſituation of our agriculture, commerce, credit, and juriſprudence, it is eaſy to apprehend that perſons of all parties and nations in the iſland ſhould now be unanimous in a deſire for a change in the ſyſtem. *Judiciarum lentitate, ordo quoque alius ad res judicandas poſtulatur.* But what that change ought to be, was not agreed; although it might be expected, that the Engliſh part of the colony, at leaſt, would naturally deſire the ſame conſtitution which the other coloniſts enjoy. This however was not exactly the caſe.

" Certain members of the council, with a few of thoſe men who are to be found in every country the ready tools to party and power, with a view to their own aggrandizement, and the gratification of their ambition, were found to diſſent from the general wiſh: for, it had become general, notwithſtanding the baſe means that had been uſed at the time of the ceſſion, to prejudice the Spaniards and French againſt the eſtabliſhment of the Britiſh conſtitution. Nor did the perſons alluded to, heſitate to procure the oppoſition of the foreigners at the expence of the peace and amity of the different inhabitants, by inflaming their minds againſt the natural Britiſh ſubjects, in repreſenting them to have contrived ſchemes for the introduction of laws to perplex and haraſs the foreigners, until they ſhould leave the country in diſguſt; ſacrificing their eſtates to the Engliſh, who were repreſented as intending to enrich themſelves by purchaſing plantations far below their real value. The man who by ſecret and falſe repreſentations diſturbs the peace of a community, and the ruffian who openly invades and deſtroys it, as Junius ſays, 'are embarked in the ſame bottom.' But the former is the more dangerous, becauſe if not detected he cannot be reſiſted.

" The decreaſing proſperity of the colony has convinced the foreigners of the falſehood of this ſhameful fabrication: for many of them would have willingly placed themſelves out of the reach of the *preſent* ſyſtem, inſtead of waiting to be driven away by the *next*, if they could have ſold their eſtates, ſo as to realize even two-thirds of

their value. But they cannot now find purchaſers even on the loweſt terms, *ready to buy in order to get rid of them;* and they now deſire the eſtabliſhment of the Britiſh colonial ſyſtem, as much as they were formerly *taught* to deprecate it.

"The members of the council, and their partizans, who are averſe to the Engliſh colonial ſyſtem, wiſh to engroſs to themſelves the excluſive power of legiſlating with the governor in the form of a *legiſlative council.* And we have reaſon to believe, that great pains have been taken to impreſs an opinion upon the minds of his Majeſty's miniſters, that ſuch a mode of adminiſtering a code of *mixed* laws is not only expedient and neceſſary, but that it is the wiſh of the different deſcriptions of inhabitants; which the following document proves to be untrue."

The document referred to is a petition to his Majeſty, dated in 1805, and ſigned by two hundred and thirty-two inhabitants, diſclaiming their approbation of a legiſlative council, and praying for the eſtabliſhment of Britiſh laws as adminiſtered in the other Britiſh iſlands. This petition is followed by one from the merchants of London, trading to Trinidad, alſo objecting to the eſtabliſhment of a legiſlative council, and praying for Britiſh laws as far as relates to the recovery of debts.

On the expediency and even the neceſſity of aboliſhing the Spaniſh ſyſtem of government, there appears to have been but one opinion; but on the propriety of immediately adopting the conſtitution eſtabliſhed in the other Britiſh Weſt India iſlands, there were very different opinions. Admitting, in ſome inſtances, the force of prejudice, habit, and even of intereſt, yet many perſons over whom theſe motives could have no poſſible influence oppoſed ſuch a meaſure as impolitic and premature. James Stephen, Eſq. an eminent barriſter, to whom Great Britain is indebted for many political publications of the higheſt importance and value, and whoſe local knowledge of the Weſt Indies gives additional weight to his opinion on this topic, in his fourth letter to Mr. Addington, printed in 1802, expreſſes himſelf thus, (page 189, firſt edition): "I would earneſtly adviſe you, Sir, in forming a conſtitution for this new colony, (Trinidad,) to avoid the fatal error of giving to it in its infancy a legiſlative aſſembly; at leaſt till its wealth and population become ſuch as to promiſe a reſpectable repreſentation." In the year 1804, returns were made by the commandants of the different quarters, of the male inhabitants reſiding in their reſpective diſtricts, by which it appears that the white male population of Trinidad was then as follows:

Britiſh inhabitants		512
French do.	-	514
Spaniſh do.	-	169

Was there no danger to be apprehended from admitting all the members of a community, conſiſting of different nations and religions, and for the moſt part ſubjects of powers with whom Great Britain was at war, to an immediate participation in the legiſlative authority? If this were done, and a houſe of repreſentatives elected, would not foreigners, from their great preponderance in the ſcale of population, command the return of nearly all the members? Or if the elective franchiſe were confined to Britiſh ſubjects, might not this ſudden privation of all political authority ſo operate upon the feelings of the excluded majority, as to produce diſcontents of the moſt dangerous nature? Yet for being ſenſible of theſe difficulties, for being aware of the miſchiefs which ariſe from ſudden political changes doing violence to long eſtabliſhed habits and deep-rooted prejudices, and for recommending a gradual alteration of the ſyſtem, ſo that one change ſhould inſenſibly prepare the way for another; men whoſe talents, whoſe characters, and whoſe ſituations, entitle them to reſpect, are indiſcriminately branded as "a junto, and as ready tools to party and power."

Perhaps the charge of "having a view to their own aggrandizement and the gratification of their ambition," might with propriety be retorted upon the advocates for the plan ſupported by this writer; for the excluſion of Roman Catholics from places of public truſt and emolument, which would neceſſarily throw the whole legiſlative power of the colony into the hands of the Britiſh ſettlers, is recommended with very few modifications, and in ſome paſſages without any modification whatever.

"The caſe of Quebec is ſo far from being a precedent, that all the circumſtances of our ſituation are directly the reverſe of theirs. In Quebec, the French were greatly ſuperior in numbers to the Engliſh. In Trinidad, the Engliſh are much ſuperior in numbers to the Spaniards. In Quebec, although the people were allowed the liberty of exerciſing their religion according to the rites of the Romiſh Church, yet Roman Catholics were not allowed to hold commiſſions in the militia or other places of truſt; but in Trinidad, they are not only allowed to perform the Romiſh rites, but are alſo already in the militia, and *even in the council.* In Quebec, the captives petitioned for their ancient laws; but in Trinidad, the conquered people have united with the conquerors, in deprecating the continuance of what the Canadians prayed for; and in praying for the eſtabliſhment of the conſtitution which the other Engliſh colonies enjoy.

"Without urging any other of the peculiarities of Quebec, it appears ſufficiently evident, that the plan adopted in the caſe of Quebec is not a precedent for the government of Trinidad. But it is worthy of particular notice, that at the ſame time the legiſlative council was found neceſſary for Quebec, the Engliſh conſtitution was given and confirmed to the iſlands of Grenada, Dominica, St. Vincents and Tobago; and inſtead of being afterwards annulled, it was found to be fully competent to the good government of thoſe colonies, and has remained in force to this time.

"It is true, that three years after the firſt meeting of the aſſembly of Grenada, ſome diſſatisfaction aroſe among the Engliſh inhabitants, upon his Majeſty ordering two Roman Catholics to be admitted into the council, and others to be eligible to the aſſembly on taking the oaths of allegiance and ſupremacy. But the diſſatisfaction of the Engliſh Proteſtants is no objection to the eſtabliſhment of the Engliſh form of government; nor does it follow that becauſe a colony is *partly* compoſed of Roman Catholics, it is therefore incompetent to the eſtabliſhment of a liberal mode of legiſlation. 'Liberal and enlightened minds at this day are not eaſily reconciled to the doctrine, that an adherence to mere ſpeculative opinions in matters of faith ought to drive any loyal ſubject from the ſervice of his country, or deprive a man (otherwiſe entitled) of the enjoyment of thoſe honours and diſtinctions, the diſtribution of which the wiſdom of the laws has aſſigned to the Sovereign. Much leſs will it be thought that ſuch a man is unworthy of that confidence which his neighbours and fellow-citizens, who are beſt acquainted with his principles and virtues, and are themſelves of a different perſuaſion, ſhall think fit to repoſe in him*.'

"In whatever point of view this argument may be conſidered, it is not now of much conſequence, as already two members of the council are Roman Catholics, and I do not know that as ſuch they have produced any evil to the colony; nor do I ſee what ill conſequences can ariſe from a *certain, proper* proportion of the aſſembly being allowed to conſiſt of ſuch perſons. Their religion, at ſuch a diſtance from the ſeat of government at home, can never endanger either the church or ſtate of the mother-country. But as the great body of the Roman Catholics in Trinidad conſiſts of perſons who do not ſpeak or underſtand the Engliſh language, ſuch as Spaniſh, French, Italians, &c. theſe may be ineligible to the aſſembly on account of their *language*, though not of their *religion*.

"Hitherto it appears that no precedent exiſts to juſtify thoſe perſons who are diſaffected to the Engliſh colonial legiſlation, in their application for a legiſlative council; but, on the contrary, the caſe of Tobago may be added to thoſe already quoted, as ſtrengthening the propriety of the prayer for the Britiſh conſtitution, which has been preferred *even by the French* in the government of Tobago, when it has fallen into their hands by ceſſion, or otherwiſe, at different

"* B. Edwards, vol. i, p. 369."

times, on which occaſions the council, aſſembly, &c. have been continued, notwithſtanding the number of French inhabitants, and have been fully competent to the good government of the colony.

"All theſe caſes, even that of Quebec, have been ſupported by one and the ſame principle. The ancient ſyſtem was reſtored in Quebec, becauſe the majority of the inhabitants were French. The Engliſh ſyſtem was eſtabliſhed in Jamaica, Dominica, St. Vincents, Grenada, and Tobago, becauſe the majority was Engliſh. And in Trinidad, where the Engliſh are ſo ſuperior in number to the Spaniards, the ſame principle of action will be found equally expedient and proper, more eſpecially as the Spaniards and other inhabitants join in the ſame prayer with the Engliſh."

When it was ſtated that the Engliſh inhabitants in Trinidad are much ſuperior in number to the Spaniards, it would have been candid not to have ſuppreſſed all mention of the French, who are ſuperior in number to the Engliſh, and certainly are not better affected to the Britiſh government than the Spaniards. The examples we have had in the iſlands of St. Vincents and Grenada, of the impolicy of depriving the Roman Catholic inhabitants of their political privileges, ſhould ſerve as a warning againſt the adoption of the ſame principle in Trinidad. The capitulants of thoſe iſlands felt themſelves both injured and degraded; and the conſequences were, diſaffection in peace, and inſurrection in war. From 1795 to 1797, the greateſt part of the Britiſh military force in the Weſt Indies was employed in reducing thoſe inſurgents, which was not effected till after many deſperate and bloody conflicts, nor till both the iſlands had been ravaged from one end to the other. So much for the Britiſh colonial conſtitution having been found fully competent to their good government! We ſeriouſly hope and truſt that the ſame intolerant ſpirit will never produce ſuch ſcenes of devaſtation and horror in Trinidad as it occaſioned in St. Vincents and Grenada. To ſtrengthen our own remarks upon this ſubject, we ſhall quote the poſition of a writer, whoſe political ſagacity at leaſt is unqueſtionable:

"Religious toleration, in its fulleſt extent, is one of the moſt powerful guarantees of ſocial tranquillity; for where liberty of conſcience is reſpected, every other right cannot fail to be ſo."—*Memoir of Citizen Talleyrand, read at the National Inſtitute, the 15th Germinal, in the year 5.*

This is unqueſtionably true, but it is neceſſary, in the *general* application of the maxim, to draw the line between *toleration* and *encouragement*. It is proper to obſerve, too, that the Roman Catholic inhabitants of the conquered colonies

ſtand in a predicament very different from that of the Catholics of Ireland. The latter ſhould (as they do) experience the fulleſt *toleration*; but the former ought to meet with *encouragement*. The ground of this difference is too obvious to need diſcuſſion here.

The appointment of military men as civil governors of the iſlands is next objected to; and the appointment of lawyers in that capacity is recommended. But ſurely it is a conſideration not to be overlooked, that military men alone are competent to direct ſuch meaſures as are neceſſary for the defence of the colony againſt either external or internal enemies. When the inſurrection broke out in Grenada, the government of that iſland unfortunately devolved upon a gentleman of that profeſſion; and to his want of military ſkill, and inability to make a proper uſe of the forces under his command, all the diſaſters of that colony have been attributed. No great experience in matters of civil policy or government is requiſite in a Weſt India governor, as the general adminiſtration of the laws is in other hands, and is governed by fixed rules; and as he has his council to adviſe with, and his Majeſty's law officers to conſult, in particular caſes where he may think it neceſſary to take their opinion, we ſee nothing ridiculous, even in the Governor exerciſing the office of Chancellor. The legal points in every cauſe are explained to him by the counſel on both ſides; and with regard to the facts and merits of a caſe, an honeſt man of good underſtanding may eaſily diſtinguiſh between right and wrong, without having been bred to the bar.

Our author next reverts to what he terms the unprecedented, ill-placed, illegal, and impolitic impoſition, of three and a half per cent duty on imports and exports; aſſerts the right of the colonies to legiſlate for themſelves, quotes the examples of Jamaica and Grenada, and adds,

"However much ſuch an effort ought to be expected, and could not be condemned, it is to be hoped, that their admirable forbearance, and loyal ſubmiſſion, will ſo intereſt the feelings and conſideration of his Majeſty, as to ſupercede the neceſſity for ſuch a conteſt as the colonies before-mentioned were unhappily involved in. 'At ſuch a moment no honeſt man will remain ſilent or inactive. However diſtinguiſhed by rank and property, in the rights of freedom we are all equal. As we are Engliſhmen, the leaſt conſiderable man among us has an intereſt equal to the proudeſt nobleman, in the laws and conſtitution of this country, and is equally called upon to make a generous contribution in ſupport of them.' 'It is a common cauſe, in which we are all intereſted, in which we ſhould all be engaged. The man who deſerts it at this alarming criſis is an enemy

to his country.' 'The ſubject, who is truly loyal to the chief magiſtrate, will neither adviſe nor ſubmit to arbitrary meaſures*.' "

The advantages of eſtabliſhing a houſe of repreſentatives in Trinidad are thus deſcribed:

" A repreſentative-houſe would afford many great advantages: beſides levying taxes for the ſupport of the colony in the moſt general and impartial manner, it would excite public ſpirit, promote more equal laws, and exempt men from uſeleſs reſtrictions. The democratic part of a government opens the road to preferment for men of virtue and talents; and calls forth the mental powers of the beſt men in the ſervice of the country.

" ' Where the whole or any effective portion of civil power is poſſeſſed by a popular aſſembly, more ſerious purſuits will be encouraged; purer morals and a more intellectual character will engage the public eſteem; thoſe faculties, which qualify men for deliberation and debate, and which are the fruit of ſober habits, of early and long continued application, will be rouſed and animated by the reward, which of all others moſt readily awaken the ambition of the human mind, political dignity and importance†.'

" After the galling ſituation in which the community of Trinidad have been ſo long expoſed, there is not any thing that will tend ſo ſoon or ſo much to diſſipate their chagrin, and bury in oblivion their former grievances, as their reſtoration to thoſe liberties and privileges which they conſider as their birth-right, and which they would immediately feel in the conciliatory meaſures that would be adopted by the candidates for public favour."

The principal objection which has been urged againſt this meaſure is anſwered with good effect in the following paſſage.

" It has been urged by the enemies to our petition, that great confuſion, diſſatisfaction, and difficulties, will be the reſult of a direct change from the *Spaniſh* to the *Engliſh* ſyſtem; on account of the conſequent deviations from cuſtoms and proceedings ſo long eſtabliſhed and well underſtood.

" If this argument had been admitted in the caſes of all the colonies that have fallen to Great Britain, they would have remained to this day under the ſame form of government and laws that were in uſe at their conqueſt or ceſſion. It would be abſurd to ſuppoſe ſuch a ſtate of things to be neceſſary merely on account of the temporary difficulty of aſſimilating the governments to each other.

" If the dangers of *any* alteration were *their* objection, then *their own* propoſal is equally dangerous; for they recommend a code of mixed laws, which will be equally new to the conquerors and con-

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" * Junius."

" † Paley's Philoſophy."

quered, and therefore will give diſſatisfaction to both. As a change muſt be effected, ſurely we ought to avoid general diſſatisfaction, by conciliating at leaſt one party; and if a preference be given, our countrymen have the ſuperior claim to it. This does not happen to be a cauſe of any uneaſineſs to us, as the principal Spaniards have petitioned for a complete change to the Engliſh colonial ſyſtem. They are perfectly aware that an abrupt introduction of the new code is a mere fiction. They have had time and experience enough to know that all the confuſion, diſſatisfaction, and difficulty, which a dereliction of old and an adoption of new cuſtoms and proceedings can produce, have been produced already, by the deviations which I have formely noticed, and therefore their fears are over."

As improvements upon the form of the old colonial governments and juriſprudence, the following regulations are ſuggeſted. That the governor ſhould not be a military man. That neither the judges nor crown lawyers ſhould be members of the council. Theſe points we have already ſufficiently commented upon. That the governor ſhould ſit as chancellor alone, and not in council. This is the eſtabliſhed practice in moſt of the old iſlands. That the members of the council ſhould be appointed for life; and a council of ſtate be choſen from among them by the governor. The forming this council of ſtate would reduce the other members of the council to mere cyphers, and be productive of perpetual jealouſies and diſſentions. That the judges ſhould go circuits, as in England, inſtead of trying all cauſes at the capital; and that juſtices of the peace ſhould be appointed in the different quarters, inſtead of the commandants of diſtricts. The laſt of theſe regulations would follow a Britiſh conſtitution as a matter of courſe: on the expediency of the former, we are not competent to decide.

After all this author's virulent abuſe of Governor Picton and his friends, he has the modeſty thus to addreſs himſelf to the Duke of Portland. "In avoiding as much as poſſible perſonal diſputes in this addreſs to your Grace, I have endeavoured to evince, that inſtead of the gratification of perſonal reſentments, it is my ambition, and will be my happineſs, to promote the welfare of my friends and fellow ſubjects in this neglected iſland." And concludes with urging him to recommend to his Majeſty the introduction of Britiſh laws in Trinidad.

In reviewing the various publications connected with the Pictonian proſecution, we have had occaſion to notice the convenient ambiguities, the groſs miſtatements, the malignant inſinuations, and the ſcurrilous invectives, that mark the productions of Mr. Fullarton. On reading the preſent volume,

we were led to conclude, from certain characteriſtic features in many paſſages, that it was not written altogether without his privity and aſſiſtance, and involuntarily exclaimed, "aut Eraſmus, aut Diabolus!" In the courſe of our former labours, we acquired much information reſpecting Trinidad, and were put in poſſeſſion of various papers and documents connected with the government of that iſland, of which we have now availed ourſelves, to expoſe ſome of the falſehoods and calumnies which diſgrace the volume before us. Abſtracted from the intemperate perſonalities which ſo frequently recur and give a bias to the reaſoning and repreſentations of this writer, he diſcuſſes political topics with conſiderable ability; and though we differ from him on ſome points, which we have noticed as we went along, yet we cordially agree with him in calling the attention of his Majeſty's miniſters to the framing of a new conſtitution for Trinidad; and join in his ſentiment, that "the attention beſtowed on the emancipation of Africans, and the neglect with which the petitions of our own fellow ſubjects in this colony have been treated, is a proof of that morbid ſenſibility which deranges the faculties of the public mind, and prevents the due exerciſe of political reaſon."

One very important conſideration, in favour of the introduction of Britiſh laws, and the eſtabliſhment of a houſe of repreſentatives, in Trinidad, which has not been noticed in this work, we ſhall now advert to; and in ſo doing ſhall again ſupport ourſelves by the authority of the great conſtitution-monger of the preſent age, Citizen Talleyrand, or (we beg his pardon for omitting to give him his new title) the Prince de Benevento. In the memoir which we have already quoted, he obſerves, "That in the calculations of the relations of every kind which exiſt among men, identity of language is one of the moſt binding;" and in an eſſay upon the advantages to be derived from new colonies, read at the National Inſtitute, the 15th Meſſidor, in the year 5, he elucidates this poſition by the following obſervation. "The coloniſts of Canada were Frenchmen; they are ſo ſtill, although that province has been in the hands of the Engliſh more than thirty years, and an obvious bias inclines them always towards us." This obſervation is but too well founded, and the fact may be thus accounted for. In Canada, French laws have been continued, and the adminiſtration of juſtice is carried on in the French language. The inhabitants, therefore, have had no inducement to acquire that knowledge of the Engliſh language and laws, which would neceſſarily lead to Engliſh ideas and habits; but Frenchmen they remain in every ſenſe of the word from one generation to another. In Trinidad the ſame

ſyſtem would produce the ſame conſequences; but if the Britiſh form of government were introduced, as the deliberations of the houſe of repreſentatives, the proceedings of the courts of judicature, and all other public buſineſs, would be carried on in the Engliſh language, every man would be impelled to the acquirement of it, both by ambition and intereſt, the moſt powerful incentives which operate on the human mind. The inhabitant who remained ignorant of that language, would find himſelf diſqualified from being elected as a member of the houſe of repreſentatives, from acting as a magiſtrate, from ſitting as a juror in a court of juſtice, or from aſſiſting his counſel by his own obſervations in cauſes where his property might be at ſtake. The love of diſtinction would induce every man to qualify himſelf for thoſe public ſtations to which he then might aſpire; a regard to his own intereſts would lead him to ſtudy thoſe laws by which his property was to be potected; and the next generation would be transformed from Frenchmen and Spaniards into Engliſhmen. But this deſirable object would be defeated by the intolerant ſyſtem of excluding Roman Catholics from a fair participation in offices of public truſt and emolument. They would rather emigrate to the neighbouring continent, and increaſe the riches and population of our enemies, than remain in this humiliating ſtate; or they would wait in ſullen diſguſt and ſecluſion till an opportunity offered of throwing off the yoke. Unleſs they are made Engliſhmen by a liberal communication of all civil and political rights, they will always continue foreigners; they may eventually become enemies, and the flames of inſurrection may rage in Trinidad as they have raged in St. Vincents and Grenada.

It ſhould be obſerved, too, that the plan recommended by Governor Picton, Mr. Gloſter, and the gentlemen who coincided in opinion with them, propoſed the eſtabliſhment of a legiſlative council for the limited period of five years only. That term of probation has now expired ſince the ceſſion of the iſland to the crown of Great Britain. The effervescence naturally excited by ſuch a revolution in the political ſituation of the colony, has in a great degree ſubſided; moſt of the changes of property which are likely to take place there, have taken place already; the preſent inhabitants may be conſidered as having made their election to remain Britiſh ſubjects; and the repeated diſcuſſions about Britiſh laws have rendered the nature of them univerſally underſtood. If it be ſtill apprehended, that too great a proportion of the democratic ſpirit of our conſtitution might be infuſed into the government of Trinidad, in the preſent ſtate of its population,

by the eſtabliſhment of a houſe of repreſentatives, this tendency may be guarded againſt by reſtricting the number of members, and by properly regulating the qualifications to be required both in the elected and in the electors. With theſe precautions and the diſtinction of admitting Catholics to hold public offices, we ſee no valid objection that can now be urged againſt the ſame conſtitution being given to Trinidad as has been given to all the other Britiſh Weſt India colonies.

Before we diſmiſs this ſubject, we ſhall elucidate our arguments by again adverting to the example of Grenada, in which iſland both the ſyſtem of admitting Roman Catholic capitulants to a participation in political privileges, and the ſyſtem of excluding them from all political privileges, have at different times been adopted. Grenada was ceded to Great Britain by the treaty of 1763, and the Britiſh conſtitution was eſtabliſhed there in 1768; but in order to attach the French inhabitants to their new government, certain privileges were conferred upon them, which were not enjoyed by natural born ſubjects in England of the ſame religious perſuaſion. They were rendered eligible to ſit in the council, to be elected as members of the aſſembly, to act as magiſtrates, and to hold commiſſions in the militia, without ſubſcribing to the declaration called the teſt; not exceeding the number, however, of two members in the council, and three members in the aſſembly. With theſe privileges the adopted ſubjects lived contented and happy; and by their conduct juſtified the confidence which had been repoſed in them. In the year 1779, when Grenada was attacked by a powerful French armament, no ſymptoms of inſurrection or diſaffection appeared among them, but they fought bravely and loyally by the ſide of their Britiſh-born fellow ſubjects, till the Hoſpital Hill was carried by ſtorm, after an obſtinate action in which the beſiegers loſt ſeveral hundred men. Lord Macartney then found himſelf obliged to capitulate that poſt, commanding the fort to which the garriſon had retired. Grenada was reſtored to Great Britain by the treaty of 1783; but a conſiderable number of Britiſh-born ſubjects who had become purchaſers in Grenada, and ſome of whom had before taken umbrage at the indulgence granted to the adopted ſubjects, had then ſufficient influence to prevent thoſe indulgencies from being renewed. They laid it down as a principle, that no man can diveſt himſelf of his natural allegiance; to which the adopted ſubjects replied, that they had been releaſed from their natural allegiance by their own ſovereign, under the treaties of 1763 and 1783; but after a conteſt which was carried on for ſome time with great acrimony,

this plea was overruled, and they were not only denied all the privileges they had before enjoyed, but were deprived of their churches and glebe lands, of which they had till then held undiſturbed poſſeſſion under the Britiſh government. All ſocial intercourſe between them and moſt of the natural born ſubjects was now at an end. They brooded over their wrongs, and became completely diſaffected. When the late war broke out, they entered into a correſpondence with Victor Hughes, who commanded at Guadaloupe, and engaged in that conſpiracy, the lamentable conſequences of which we have already noticed. If, therefore, we are to judge of the comparative policy of thoſe different ſyſtems by their effects, if experience is to be conſidered as a ſound monitor, the line of conduct which ought to be adopted towards Trinidad is preciſely that which was adopted towards Grenada in the year 1768. Indeed, the policy of attaching the adopted ſubjects in Trinidad is ſtill more ſtrongly enforced by the conſideration that this colony contains ſeven thouſand free people of colour, almoſt the whole of whom are of French or Spaniſh extraction, and of courſe are under the influence of the white inhabitants of their reſpective nations. Theſe people are well diſciplined, as they form the bulk of the militia; and unleſs a numerous garriſon of Europeans is conſtantly kept up (for the fidelity of the black Weſt India regiments cannot be depended upon), the adopted ſubjects, with the free people of colour at their command, will hold the fate of the colony in their hands.

All parties agree that the ſituation of Trinidad requires immediate attention, and we truſt that the preſent adminiſtration will not incur the reproach that has been caſt upon their predeceſſors, of having totally neglected this valuable colony. The Spaniſh laws are at once oppreſſive and defective; oppreſſive, as being enacted in the ſpirit of an arbitrary government; and defective in various points, but particularly ſo as applied to Britiſh ſubjects, from the contracted ideas of commercial policy on which they are founded. Theſe laws render a mortgage of little validity, by interpoſing almoſt inſuperable obſtacles to a foreclоſure. They deprive the holder of a bill of exchange, if drawn by a planter, of all recourſe againſt the indorſers, who by thoſe laws are protected from reſponſibility till the drawer has been made a bankrupt, and by the ſame laws no planter can ever be made a bankrupt. As credit is given in all countries in proportion to the facility with which debts can be recovered, the credit both of the planters and merchants in Trinidad has been injured, and the agricultural as well as the commercial proſperity of the iſland

has been checked by the continuance of Spaniſh laws. When thoſe laws ſhall have been ſuperſeded by that conſtitution which is the birthright and the pride of Engliſhmen, the internal as well as external reſources of Trinidad will be brought into action; and the peculiar advantage which Great Britain expected to derive from the poſſeſſion of this valuable colony, that a large ſhare of the treaſures of the adjacent continent would be brought to her ports in exchange for her manufactures through this medium, will prove neither chimerical nor far diſtant.

The numerous extracts which we have given from this work, will enable our readers to appreciate its literary merits. It is written with ability rather than with accuracy. The language of the very firſt ſentence is incorrect; the author uſing the pronoun we, inſtead of the firſt perſon, while addreſſing the Duke of Portland as an epiſtolary correſpondent. In the ſecond paragraph, he mentions the total neglect of *this country* (meaning Trinidad), when no country had been previouſly named, and the expreſſion was therefore properly referable to the country in which his letter was printed and publiſhed. "He indicates the puniſhment of the law to the crime," (page 5), is a phraſe intelligible indeed, but very incorrect. "The laws of the Conſulado de Bilbao, which *is* [are] the commercial law," (page 11). We think it our duty to point out thoſe inſtances of negligence (and more might have been *indicated)*; at the ſame time obſerving, that although the ſtyle of this work is very unequal, the ſentiments are for the moſt part expreſſed with force and perſpicuity.

Letters and Papers on Agriculture, Planting, &c. ſelected from the Correſpondence of the Bath and Weſt of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. X. Pp. 414. 8vo. Cruttwell, Bath. Wilkie, London.

AN interval of nearly eight years having elapſed ſince the Bath Society publiſhed its ninth volume, the editor of the preſent, Mr. Matthews, has thought it proper to aſſign reaſons for the delay, among which we are ſorry to find, that of a deficiency in the ſociety's finances. This is aſcribed not to any general decline of ardor in the members of a ſociety which has now exiſted thirty years, but to the *negligence* of many gentlemen in not regularly forwarding their annual ſubſcriptions. Large premiums, ſo much deſired by certain indi-

viduals, ſhould neither be given nor expected from "a fund moſtly compoſed of *guinea* ſubſcriptions, and applied to many objects. It is the endeavour of the ſociety at its annual meetings to extend its encouragement as far as poſſible; but where gentlemen, after ſubſcribing a *guinea* a year, are more intent on the *profit* of getting back *twenty*, than on diffuſing a *variety* of uſeful knowledge for the public good, they muſt be likely to ſuffer ſome diſappointment, and perhaps the ſociety ſome unavoidable cenſure." Theſe obſervations are certainly juſt; but if "public good" be excluſively the object of the committee, we do not know by what perverſion of terms it can reconcile the expending, for this purpoſe, the enormous ſum of 125 guineas for *deſigning* and cutting a *die* of a medallion of the late Duke of Bedford, to ſtrike a gold medal, value 20 guineas. A "Bedfordean fund" alſo muſt be opened in order to render the premium of this medal annual, and a ſubſcription commenced requiring "400 guineas and upwards," to be "placed on land ſecurity, or in the public funds." This "ſeparate fund," however, is "yet *unaccompliſhed*," and one object of the preſent volume is to *ſolicit* ſubſcriptions for ſuch a "deſirable object!"

This tenth volume contains thirty-three papers, chiefly on manuring and methods of tilling with horſes or oxen, breeding of ſheep, and manufacture of Merino wool, feeding of cattle, and advantages of *middling* ſized animals for general utility; improved method of ſlating, utility of making family wines (an intereſting paper at the preſent juncture); on planting, leaſing, incloſures, and management of marſh lands, and irrigation, and on the cultivation of the poppy. Mr. Matthews, the editor, has devoted thirteen pages to an eloge, or what he calls a "character of our late noble preſident, Francis Duke of Bedford." Public opinion has nearly attained a juſt judgment on this nobleman, and the very laboured and affected panegyric here publiſhed is not likely to produce any more favourable opinion either of his merits or imputed virtues. Mr. Matthews, with greater propriety perhaps than he himſelf is aware of, compares his virtues with thoſe of the ancient Grecians or Romans: there was certainly nothing Chriſtian in them. Thoſe who wiſh to become adepts in the art of money-making, ſhould ſtudy his character and conduct minutely, as the greateſt maſter of this art that has ever debaſed human nature; but from thoſe who "Do good by ſtealth, and bluſh to find it fame," either the impenetrable veil of oblivion which has already obſcured his name, or his *own* annihilation, will be neceſſary to ſhield

his memory from the juſt contempt of every Chriſtian and true Engliſh patriot. As a politician, he never emerged from the contracted ſphere of a place-loving party-man, whoſe inconſiſtencies and crimes both his friends and enemies have agreed in ſatirizing, by avoiding the charge of knavery only to eſtabliſh that of folly. A great ſtateſman, indeed, as ſuch, ſhould have no feelings; a ſentiment of national honour, in ſtrict conformity with the national ſentiment of his forefathers, ſhould alone appear in the conduct of an upright and enlightened legiſlator. It is true, his Grace of Bedford had not the apology of "warmth of feelings" for his conduct, as it is acknowledged that, the moſt odious affection of the human heart, ſordid avarice, had abſorbed every other emotion, and that the augmentation of his fortune was at once his ſole ſtudy and his god! "The *expenſive* pleaſures of the turf," ſays his eulogiſt, "gradually loſt their charms for him; and 'even the grovelling ſwine' he conſidered as of conſequence very ſuperior (*in intereſt*) to the ſhape, ſymmetry, and ſwiftneſs of the horſe!" It is ſtated generally, that "his purſuits had no tendency to leſſen his regard for *moral* maxims;" this we readily believe, for, as Lord Cheſterfield has obſerved, it is even men's private *intereſt* to reſpect *morals*. As he had led a ſober, temperate life, ſo his cloſing ſcene was marked, it is alledged, by patient reſignation; "and we truſt happily ſuperſeding the neceſſity of any *human* interceſſion for final acceptance with his Maker!" Does the panegyriſt mean by this latter reflection to *cenſure* the abſurd tenet of that ſect, whoſe preſumptuous claims were ſo ſtrenuouſly ſupported by his idol?

The firſt article in this volume is "On the Food of Plants, by the Rev. J. Townſhend*." It is a ſuperficial ſketch, replete with chemical errors and vague alluſions to different parts of the Continent. In making a number of experiments with ſand and other ſubſtances put into garden pots, it appears that woollen rags were the moſt ſucceſsful manure for raiſing large and healthy plants. We think, however, that a traveller like Mr. Townſend might have known better than to have founded any haſty concluſions from a few experiments made with cabbage plants in ſmall earthen pots, like Ingenhouz's bottles. Such Lilliputian experiments may be highly laudable and proper for the chemiſt's laboratory ſituated in the midſt of a great city; but for the practical agriculturiſt, living in a fertile country, they are truly contemptible. The au-

* There is a ſhameful negligence in the orthography of proper names in this volume, which is throughout very *incorrectly* printed.

thor does not omit relating the old ſtory, that plants yield carbon at night, and reſpirable gas during the day. We truſt the enquiry of Mr. Ellis has ſet aſide this unfounded doctrine. He is alſo wholly unable to "ſay by what proceſs," or to aſſign any reaſon why woollen rags ſhould fertilize land ſo much, as they are not decayed during the firſt year, in which they uſually double the crop, and even increaſe it conſiderably the two ſucceeding years. This difficulty, however, might eaſily have been overcome by the conſideration that the porouſneſs and elaſticity of the wool facilitate the introduction of air to the root of the plant; and that juſt in proportion as the wool loſes its elaſticity, ſo does it its fertilizing powers. The brief botanical remarks on ſoils are more correct than complete, although the author's extenſive field of obſervation particularly qualifies him for giving ſome intereſting details on this ſubject.

Mr. Tugwell furniſhes a deſcription of an improved harrow and drag, in which there are not two teeth in a right line, as in the old ones; the teeth are alſo made to *cut* the ſoil *horizontally*, and not *ſcratch* it *vertically*, as formerly. This ſimple improvement, though very obvious, is nevertheleſs very neceſſary, as there is not, perhaps, any other implement now in uſe, in the conſtruction of which ſo little reaſon has been exerciſed, or ſo little attention paid to the effectual and ſpeedy execution of the purpoſe for which it was deſigned, as the common harrow.

An article relative to the general deficiency of the crops in 1799 and 1800, by Mr. T. Davis, contains many judicious and accurate obſervations on the general practice of great and ſmall farming, and paſturage. The ſociety circulated a great number of queſtions in 1800, calculated to develop the cauſe of the deficiency of crops, in anſwer to which Mr. Davis writes. To a queſtion if more tythes are now taken in *kind* than formerly, he replies in the negative; and obſerves, that the farmers know their own intereſt too well to ſuffer them to be taken in kind, "if they can compound them at a *fair price*." Exorbitant demands, however, it is ſaid, have of late been made.

"But here," ſays Mr. Davis, "I muſt beg leave to exculpate the *clergy*. The lay-rectors will never compound their tythes but at an extravagant price. In fact, if *they are farmers themſelves*, they ſeldom compound them at all. The clergy, taken as a body, never wiſh to take tythes in kind, and (with ſome exceptions undoubtedly) generally compound them at *a reaſonable price*, and would I am certain be happy if they were provided for in any other way, *equally ſafe, and increaſing with the increaſing expences of the times*. In fact,

many of them who hold rectories are now, in conſequence of the *rage* for *paſture* land, STARVING on an income *much leſs than their predeceſſors had in the laſt century* ! !*"

There is an almoſt incredible degree of *malignity* as well as *diſhoneſty* in ſuch conduct, which extorts a ſigh for the depravity of our countrymen. Will farmers never believe that other people poſſeſs *rights* as well as they do? and will they ſtill continue not only to violate thoſe rights, ſacred as well in the nature of things as from time immemorial, but to add *malice* to that violation? Can we be any longer ſurpriſed that the vulgar ſhould accuſe ſuch men of a general ſpirit of monopoly, while they themſelves evince ſuch vile paſſions, and diſregard for the intereſt of others in diſingenuous artifices? On the contrary, it is a juſt chaſtiſement on ſuch fraudulent modes of accumulating wealth; and the farmer who contrives to rob the clergyman of his tythe, ſhould meet the ſame ignominious contempt which ever attends the ſmuggler, who defrauds the revenue and injures the fair trader.

In anſwer to a queſtion relative to the practice of uniting ſmall farms, Mr. Davis reaſons with great energy and feeling againſt the union of a number of ſmall farms into one, or at moſt two tenements, and alſo againſt the "almoſt general extinction of lifehold tenures." His arguments in favour of moderate ſized farms, and in ſupport of the intereſt of the yeoman farmer againſt the ſpeculator or "trader in land," are cogent, impartial, and well worthy the moſt ſerious attention of land proprietors in general, whoſe intereſt it muſt eventually be to ſupport *labouring* rather than *trading* farmers. The ruinous effects of annual tenures alſo not only to individuals but to the public, in the general deficiency of product, muſt be ſufficiently evident to all thoſe who will reflect for a moment on the nature of the caſe: our author's arguments, we truſt, will meet with due attention from thoſe whoſe intereſts are immediately concerned. He has perfectly eſtabliſhed the poſition, that it is the intereſt of the land proprietor to grant leaſes of lives, or at leaſt of twenty-one years, to all his tenants. Another poſition likewiſe he confirms, that the "land of the kingdom, properly cultivated, is able to feed all its inhabitants, and would keep pace in increaſed produce with its increaſed population." But the engroſſing of ſmall farms, however it may be injurious to certain de-

* This declaration of a very able agriculturiſt ſhould be compared with Mr. Middleton's opinion of tythes as announced in his View of the Agriculture of Middleſex, with the remarks which we made in the review of that work. See Anti-Jacobin, vol. v, p. 219 et ſeq.

ſcriptions of the peaſantry, ſhould not be aſcribed merely to ſpeculation, and to a deſign to oppreſs the labourers: this is an error. The uniting of many ſmall farms is juſtly attributable to no other cauſe than the great influx of wealth, which enables men to embark large ſums of money in every poſſible branch of induſtry, and to purſue it with ſuch vigour and ſpirit, as it muſt be confeſſed no ſmall farmers ever could have effected. In addition to theſe impediments to agriculture, it is obſerved that the farmers have not of late years undertaken any expenſive improvements, in conſequence of the preſſure of the poor-rates; yet what are we to think of the wiſdom and policy of thoſe legiſlators who recently wiſhed to augment theſe burthens two ſhillings in the pound, merely to build ſchool-houſes, and ſupport ſchool-maſters throughout every pariſh?

From Mr. Davis, who is ſteward to the Marquis of Bath, we have four other articles in this volume of conſiderable merit: they are "on Planting, Leaſing on Lives, Leaſing and Entering on Lands, and on the Management of Marſh Lands, Irrigation," &c. in all of which the author evinces a ſound judgment and great knowledge of agriculture and rural economy. His obſervations and directions for planting muſt be highly uſeful to practical farmers, who wiſh to plant their farms to the beſt effect. The remarks on the ruinous effects of annual tenures, and of the loſſes occaſioned by them to land proprietors, we regret, are too long for our inſertion, and we will not impair them by any abridgment, as we think them of ſufficient importance both to landlords and tenants to induce them to read them at length. Short tenures and increaſing poor's-rates are rapidly extinguiſhing the yeomanry of England. Yet it is by this claſs that the genuine phyſical, moral, and even political conſtitution of Engliſhmen muſt be preſerved.

An "Account of the Produce of ten Fleeces of Merino Wool, made into Broad Cloth, from the Flock of Lord Somerville," contains the following eſtimate; 60 pounds of Spaniſh wool (worth about 7s per lb.) will make 29 yards of cloth, worth at the loweſt 20s a yard. Lord Somerville's Merino wool from ten fleeces made 14¼ yards of broad cloth, which was about 2s a yard inferior to that made of the fineſt Spaniſh wool. It appears, however, that cloth manufactured from the wool of Dr. Parry's flocks is in every reſpect equal to any made from *imported* wool. By grazing land with Merino ſheep, upwards of 10*l* an acre may be cleared, and Lord Somerville from 783 ſtore ſheep and 302 lambs netted in one year 1592*l*.

Mr. Arthur Young's "Eſſay on Manures" obtained the firſt Bedfordean medal. This ſecretary ſhould have taken a few more leſſons from the profeſſor of chemiſtry to the Board of Agriculture (Davy), before he ventured to treat ſo diffuſely on ſubjects purely chemical. It would occupy too much of our time to point out all the chemical blunders with which this eſſay abounds, and we can only notice among theſe his quoted account of the contents of Newbury peat aſhes, p. 177.

Mr. Hallet was ſucceſsful in deſtroying inſects* on his wall-fruit trees by ſprinkling them with tobacco-water; Mr. J. Exter found great advantage in the uſe of Doyle's chaff-cutter, which he uſed for cutting unthraſhed oats, and afterwards fatted cattle with the minced grain and ſtraw; and Mr. Matthews, the editor, writes a very meritorious paper "on the utility of making family wines from ſeveral of our garden fruits, eſpecially for benevolent purpoſes." The author of this paper evinces the pureſt benevolence, as the object of his attention by ſuch a meaſure is to furniſh a cheap and conſoling beverage to the ſick or diſeaſed poor, for which he recommends the training of wall-grapes, but particularly the black currant, which is known to yield a ſweet and abundant juice, very capable of making a rich wine, nearly ſimilar, we preſume, to that of Alicante, vulgarly called tent wine. A member of this ſociety alſo furniſhes ſome intereſting obſervations on the uſe of potatoes as *ſea proviſions*, for which purpoſe he dries, boils, and grinds them, when every 100 lbs. yield 25 lbs. of flour. In this manner he thinks that potatoes might be advantageouſly preſerved and uſed at ſea in long voyages. The ingenious and patriotic Dr. Cogan recommends the cultivation of the white poppy, the ſeeds of which yield an oil equal to the beſt olive oil of Provence, and which is very frequently ſubſtituted for olive oil in what we receive from Florence. The propriety and utility of this plan at preſent muſt be ſelf-evident, when theſe countries are denied the liberty of trading with us.

Before concluding our remarks on this volume, it is but juſtice to obſerve, that the editor's annotations at the end of ſome of the papers diſcover both reſpectable knowledge and talents, and that, if he has failed in his eloge of the Duke of Bedford, it muſt only be from its being a bad ſubject.

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* The author only mentions the red ſpider; but we apprehend that the *Curculio Ceraſinus*, *Phalæna Ceraſina*, *Phalangium Opilio*, and *P. Cornutum*, of Linnæus, were much more deſtructive inſects.—Rev.

Diſcourſes on the Management of Infants, and the Treatment of their Diſeaſes: written in a plain familiar Style, to render them intelligible and uſeful to all Mothers. By John Herdman, M.D. Member of the Royal College of Phyſicians, London; of the Medical Society, Edinburgh; and one of the Phyſicians to the City Diſpenſary. 8vo. Pp. 310. 6s. Longman and Co.

THE enquiries connected with this work are highly intereſting and important, and ſeem to have been favourite objects of purſuit with its author. He has treated them in a clear and perſpicuous manner, and expoſed the errors which prevail in the domeſtic as well as the medical treatment of infants, with no ſmall degree of point and acumen.

It gives us pain, however, to reflect that the practices which Dr. H. recommends are not likely ſoon to become general. We fear the obſervations of the late Dr. Gregory are too well founded, that "phyſicians do not concern themſelves with ſubjects of this kind, nor with the regimen of mankind, unleſs their advice is particularly aſked. Theſe matters are founded on eſtabliſhed cuſtoms and prejudices, which it is difficult to conquer, and dangerous to attack; nor will it ever be attempted by men who depend on the favour and caprice of the world for their ſubſiſtence, and who find it their intereſt rather to ſooth prejudices than to oppoſe them." But Dr. H. has generouſly and boldly ſtepped forward to "plead the cauſe of thoſe who cannot help themſelves; the cauſe of ſociety; and the happineſs and comfort of every parent."

The work conſiſts of two Diſcourſes. The firſt relates to the management of infants during the periods of nurſing and weaning. And here Dr. H. obſerves, that "the great ſource of all the ills of infantile humanity is miſmanagement, or the want of a due attention to the laws and inſtitutions of Nature in their treatment. Ignorance, falſe reaſoning, and fancied improvements, have introduced a thouſand abſurdities in the dreſs of infants, in their food, in the temperature or the degrees of heat or cold to which they are expoſed, as well as in every other part of their management."

To exhort mothers to do away theſe ills and abſurdities is the main deſign of this Diſcourſe. The author thus addreſſes them:

"I will endeavour to point out to you the inſtitutions and intentions of Nature in the management of the infantile ſtate; I will try to give them force and illuſtration by examples drawn from thoſe of your own ſpecies, who have not wandered ſo far from the paths of Nature, and from ſome of the inferior animals; I will endeavour to

rid you of errors the moſt dangerous and deſtructive, and bring you to practices the moſt ſafe and ſalutary; I will ſpeak to you by Nature's voice, and do you hear without prejudice or partiality. Let the ſubject intereſt you according to its importance, for of all others it is the moſt important: it concerns life and death."

In the courſe of theſe diſcuſſions the diſcerning and thoughtful mother will find much to admire—the prejudiced and careleſs one much to give her offence.

The ſecond Diſcourſe is devoted to a particular conſideration of the cauſes, the ſymptoms, the nature, and the cure of infantile diſeaſes, in the following order: diſeaſe of the ſtomach and bowels—of the noſe, lungs, and eyes—and of the ſkin.

On the ſubject of bowel complaints, Dr. H. firſt directs his inquiries to what has been termed the retention of the meconium. The retention of this ſubſtance has been generally conſidered as a cauſe of diſeaſe. But Dr. H. entirely reverſes the matter, and ſhews very ſatisfactorily, in our opinion, that it is an effect both of general diſeaſe, and of a torpid or inactive ſtate of the bowels, ariſing from the direct miſmanagement of the infant. He, therefore, adviſes the reſtoration of the infant's health, and the due tone of his ſtomach and bowels, as the only rational indications of cure.

In ſupporting his doctrine, he puts the following very pointed queſtions:

"Whence comes this meconium? How is it produced? And what is its real nature? What changes can it undergo? Does it 'become *pitchy*, *viſcid*, *clammy*, or *tenacious*,' previous to, or after the infant's birth? What are the cauſes which produce theſe changes upon it, and how or in what manner do they operate? Is it a thing certain, that 'it adheres to the inteſtines,' or 'to the coats of the bowels, ſometimes occaſioning dangerous complaints, and at other times giving riſe to more *remote evils?*' And are you ſure that it 'alſo becomes highly *acrid*, and cannot fail to produce indigeſtion, flatulency, pain, purging, and other *ſimilar evils?*' Do you know any thing or nothing of theſe things? or do you know ſo much as either to found a theory, or lay down a bold and decided practice?"

Theſe queſtions, we fear, although involving the opinions of other phyſicians, muſt either receive a general negative, or be left unanſwered.

"Attend, therefore," continues the Doctor, "to the other ſide of the queſtion. View the infant from his birth till the moment he begins to complain; look into the mode of his management; ſee whether he has been treated conſiſtently with the laws and inſtitutions of Nature, or if he has undergone the common ordeal of infantile treatment—the waſhing and dreſſing proceſſes—the toſſing

and tumbling about—and the ſcreaming and crying during the whole of theſe operations—without being allowed to reſt till the changes of his birth be fully eſtabliſhed—expoſed to cold—*phyſicked* and fed, &c. If he has undergone this ordeal, wonder not at his deranged and debilitated body—his pale and livid lips—the death-like colour of his ſkin—the paleneſs and ſinking of his face—his *indigeſtion*—his *flatulency*—his *pain*—his *purging*—his *coſtiveneſs*—the retention of his meconium, or any thing elſe."

In treating on the bowel complaints of the infant, as ariſing from the uſe of unnatural or improper food, Dr. H. lays down the following very excellent and comprehenſive rules of practice.

"How ſimple, how beautiful, how efficacious, and ſalutary, are the indications of Nature! Her voice is plain and obvious. She bids you remove the cauſe of the infant's diſeaſe, his improper food, and ſupply him with his natural food—your own milk. She then declares, that ſhe will diſcharge from his ſtomach and bowels the very laſt particle of every offenſive or irritating matter—raiſe their energies—reſtore their due economy—bring order out of confuſion—the harmony of health out of the diſorder and derangement of diſeaſe.

"Hearken, therefore, to Nature's voice. When you ſee your infant labouring under ſevere purging and griping, and all the ills of deranged bowels, ſee that they be not farther deranged by vomits, or purges, or any other deranging power; ſtop the current of injurious operation; remove the ſtruggles and turmoils of Nature; free her from injury and oppreſſion. If ſhe has not been too much overpowered, ſhe will do her own work; if ſhe has, raiſe her energies, and aſſiſt her operations by gentle cordials, and invigorating powers."

Dr. H. next proceeds to conſider the affections of the infant's eyes, noſe, and lungs; and, after deſcanting on the common modes of treating the latter, he puts the following queſtion:

"What, then, are the real effects of the agents, of which we have been ſpeaking? In a word," ſays he, "they are all deranging or debilitating powers. Bleeding abſtracts the very eſſence of life. Vomiting and purging firſt derange the ſtomach and bowels, and then the whole frame. Demulcents and expectorants load and clog the infantile ſtomach, derange its œconomy, interrupt the digeſtive proceſs, and cut off the ſource of nouriſhment from the ſyſtem. Thus, upon the whole, by the uſe of theſe agents, the fluids are expended and impoveriſhed—the ſolids are deranged and debilitated—the energies of the ſyſtem are weakened—the morbid ſecretion in the lungs is increaſed—they become more and more oppreſſed—they fail in ſtrength, and are unable to raiſe or diſcharge the phlegm—the ways of life are now almoſt cloſed—the laſt effort for breath is frequently the laſt ſtruggle of life."

In oppoſition to ſuch practices, Dr. H. adviſes the removal of the exciting cauſes of the diſeaſe, and the application of ſuch powers as ſeem fitted to obviate their effects, that the healthy ſtate may be reſtored.

He ſums up the whole in the following words:

"In the firſt of theſe Diſcourſes I have ſhewn you how to preſerve the health of your infants; in the ſecond, how to remove their diſeaſe.

"The preſervation of health conſiſts in preventing the operation of the cauſes which produce diſeaſe. Attend, therefore, to the rules delivered in the firſt Diſcourſe, and preſerve the health and the life of your infants; neglect them, and witneſs their diſeaſes and their death.

"The cure of diſeaſe compriſes the inveſtigation of its exciting cauſe or cauſes—the removal or prevention of their action—and, laſtly, the adminiſtration of ſuch powers as are fitted to aid the efforts of Nature in removing their effects, or in reproducing the healthful ſtate. The Diſcourſe which I have juſt cloſed is modelled on theſe principles; it is an attempt to found the treatment of infantile diſeaſes 'upon the firm and indeſtructible baſe of a genuine philoſophy.'"

We have copied thus freely from this very ſpiritedly written and intereſting work, in order to excite the attention of parents to its general principles, and a careful peruſal of the whole, which we can aſſure them will amply recompence them for their trouble.

The great importance of theſe Diſcourſes may be conceived, when it is conſidered that, according to the bills of mortality in London, out of 20,295 births in 1805, there were 5,204 deaths of children under two years of age; and in 1806, out of 20,380 births, there were not leſs than 5,405 died! Thus we ſee that more than one-*fourth* (in ſome caſes one-*half*) of the children born, or *two* out of every ſeven, die in the firſt months afterwards, and this merely from groſs and highly culpable miſmanagement in the *unneceſſary* uſe of powerful and deſtructive drugs! Enthuſiaſts and political adventurers talk of humanity and war; but, before the preſent author, no one has evinced much *diſintereſted* benevolence in commiſerating and endeavouring to arreſt the fate of theſe helpleſs innocents. Should, therefore, the ſalutary admonitions, and truly *natural* treatment of infants, propoſed by Dr. Herdman, be the means of preſerving the life of only *one* in five, which now die (and that they would preſerve four out of five, if fully adopted, we cannot doubt), the author would have the ſatisfaction of having conferred a laſting benefit on mankind, and

the metropolis alone would thereby gain, annually, above 1000 ſouls! Such would be the deſirable effects of an improved management of infants.

Obſervations on European Courts, and Outlines of their Politics, &c. &c. By Macall Medford, Eſq. of America; during a Reſidence of Fifteen Years in Europe, and upon his Return to America. Pp. 52. 8vo. 2s. Blacklock, London; Dobſon, Philadelphia. 1807.

THE ſentiments of an enlightened tranſ-atlantic obſerver on the courts of Europe, and their policy, ſhould at leaſt poſſeſs ſome novelty, if not conſiderable intereſt. Our expectations were, therefore, raiſed by the "Obſervations" of Mr. Medford, who claims, and not altogether unjuſtly, the merit of the moſt rigid impartiality in whatever relates merely to European politics. Unhappily for the people of Europe, the policy of their ſtates is reduced to a very narrow compaſs, and, with the exception of the Britiſh iſlands, is almoſt entirely ſubject to the caprice of a lawleſs and cruel deſpot. But of this let our impartial obſerver ſpeak.

"From a republic we ſee France converted into an empire; and to the ragged jacobinical government has ſucceeded the moſt ſplendid imperial pomp. From a wild ſyſtem of equality has ſprung up a moſt powerful military monarchy, more abſolute than any hitherto in exiſtence."

"When the imperial mantle was aſſumed by the preſent chief of France; when thoſe internal factions, and that counteracting and waſting power in the interior of that country were ſilenced, matters aſſumed a more permanent and durable form; but then, ſaid the rulers of other nations, 'the government of France will now loſe its energy; we cannot now hope for its deſtruction, but we need not fear its power: the armies of Buonaparte will ſoon be like the armies of other ſovereigns, and his conduct and politics will by degrees be aſſimilated to thoſe of other courts.'

"In this conſiſts the great error of European powers, conſidering them as the enemies of Buonaparte. They do not ſee, or they will not ſee, that, while that wonderful man has ſuppreſſed whatever was moſt deſtructive in the jacobin ſyſtem, he has carefully preſerved what rendered it energetic, powerful, and formidable.

"Buonaparte has given another direction to the energy of his people, but he has not cruſhed it; and his enemies will find, when it will be too late, in what his great merit and his great force conſiſt.

"While order is enforced with rigour, and while great expences are incurred; while the court of St. Cloud is more brilliant and expenſive than that of Verſailles, all places are open to merit and

energy; every drone is moſt mercileſsly driven from the hive; uſeful talents are reſpected, encouraged, rewarded, and flattered; and by that means the French emperor is ſurrounded by men whoſe energetic efforts and ſucceſs aſtoniſh the world."

It is a vulgar and erroneous opinion, that Buonaparte has engaged *all* the men of talents in France in his government: that he has employed all the great military men is true, but that was rather neceſſity than choice. The legiſlators or ſtateſmen, however, are very limitedly engaged, and the offices which they do hold, except his immediate miniſters, are mere nominal inſtitutions, for which they receive ſmall ſalaries, as huſh-money, and to blindfold the people with the name of a legiſlation. While Barthelemy, La Mark, and many others, are unheard of, it cannot be true that Buonaparte employs every man, "either of talents or zeal," or that all the "malecontents of France" are "without either talents or zeal." On the contrary, all the men of real talents and moral principles are very artfully caſt in the back ground, while Buonaparte adopts thoſe for diſtinguiſhed ſituations, who, although certainly poſſeſſed of talents, are wholly deſtitute of any ſentiment of moral or political rectitude, ſuch as Talleyrand, and now Champagny and Clerk: the two latter are the ſucceſſors of the former, and are deſigned to carry on intrigues as miniſters of foreign affairs, the one in Auſtria and the other in Ireland. Neither is it true, that he *always* appoints men of talents to important offices, as the nomination of Chaptal to be miniſter of the interior was a proof that he is much more ſolicitous of having *tools* than talents.

Our author is more correct in his obſervations when he aſcribed the downfal of moſt of the continental governments to the influence of favouritiſm, and the neglect of men of merit. "Next in turpitude and folly," ſays he, "to the giving favours and rewards to thoſe who have not earned, and who do not merit them, is the neglect of men who poſſeſs merit, and have evinced an *inclination* to employ it in the ſervice of their country; but when the greater error is committed, the leſs follows of courſe, as the ſhadow does the ſubſtance. The malecontents in ſuch countries are naturally the men of the moſt merit." To the talents and virtues of the unfortunate Lewis XVI, he pays a well merited tribute of reſpect, and inſtances the dignity and propriety of his conduct in his laſt moments, when he had no adviſers. The conjugal fidelity of the queen is alſo defended, as well as the virtuous intentions of the emperors of Germany; who, in common with all the other European ſovereigns, are conſidered as "far ſupe-

rior in virtue and patriotiſm to the courtiers with whom they were ſurrounded." Spain has fallen beneath notice; and the Pruſſian monarchy, which had only attained its 103d year previous to the battle of Auerſtadt, was latterly the mereſt copy of the French court, only ſtill retaining the ſhadow of a military character. The juvenility of the Ruſſian empire is alledged a ſufficient ground for putting it on a level with France; but the treaty of Tilſit has lowered Alexander ſo much, that during his reign neither honour nor political integrity can ever again be ſuppoſed to flouriſh under his dominion; and even the French themſelves will deſpiſe him no leſs than his betrayed allies. England alone is acknowledged "an exception among the old eſtabliſhed governments to the ſyſtem of favouritiſm, and wealth and honour are not here to be obtained by court intrigue, but by parliamentary intereſt."

"On the Continent the monarch diſpenſes his favours according to his will and pleaſure; in England miniſters do the ſame thing according to their intereſt; ſo that the broad and general road to preferment is as much ſhut to merit in England as in any other country. Wealth is the road to parliamentary influence; and, when a man has once obtained that, a little oratory and ſpirit of political intrigue are all he wants, if his talents and ambition have that direction; but no man, who does not take care firſt to ſecure wealth, can ever expect to riſe by merit. Merit, indeed, allied to wealth, will do every thing, but without it nothing: united, in England, they are irreſiſtible. Even the ſovereign generally gives way. It is not ſo on the Continent; for there, though wealth is a powerful appendant to merit, it does not enable it to force its way in courts. In France wealth alone can effect nothing; but merit, if poſſeſſed in any great degree, is certain to procure wealth.

"Unfortunately for England, one of the modes in which wealth and merit act moſt frequently and moſt ſucceſsfully, is in oppoſition to government: this is a prodigious injury to the country, greatly augmenting its expence, and diminiſhing its energy."

The late attempt at negotiation is thus noticed.

"The fatal battle of Auſterlitz made Buonaparte maſter of Germany, and gave him complete poſſeſſion of Italy; while the death of the Engliſh miniſter leſſened that dependance which the courts that ſtill remained unſubdued on the Continent had on the ſubſidies of England.

"The new adminiſtration, with Mr. Fox at its head, was compoſed of men, moſt of whom had at one time been admirers of the French revolution, and many of whom had actually viſited the French metropolis, and bowed at the imperial court.

"Mr. Fox, the chief of the party, had never recanted his appro-

bation of the revolution, and was known to glory in the fact, that the oppoſition of England to the aggrandiſement of France was much abated. Thoſe who did not go quite ſo far as Fox, imagined that one of the cauſes of hoſtility was at an end; for it was a pretty general, though probably very erroneous opinion, that a perſonal animoſity exiſted between Buonaparte and the Engliſh miniſter. This was therefore, they thought, removed by the death of the latter.

"If Mr. Fox had not himſelf been deluded or miſtaken, or if he had meant to continue the deluſion, he would not have tried to negotiate a peace with France; for, from the very beginning, it was evident that none could be concluded at that time.

"The deſigns of Buonaparte on the Continent were not yet all executed, and England was not yet prepared for the ſacrifices that were expected. The death of Mr. Fox, that ſo ſoon followed that of his rival, put an end to the attempts to treat, and certainly England gained neither honour nor advantage by the abortive negotiation."

The following reflections illuſtrate the difference between political principle and the love of place.

"On the main political queſtions that agitate Europe, the members of the new adminiſtration had been abſolute opponents to each other. Which of the two ſacrificed party principle to intereſt ſignifies little; or whether both yielded ſomething, meeting cheerfully half way to divide the loaves and fiſhes of the people. In either of the poſſible caſes there was *a ſhameful dereliction of principle, diſgraceful to the whole.* If Grenville gave up his opinions to Fox, he muſt meet with the contempt of the man to whoſe principles he thus adapted his own; and we can have no very high opinion of Fox, who would become the coadjutor of a degraded man, even though the degradation was in favour of *himſelf.*"

The coalition of Mr. Fox with Lord North fixed an indelible ſtigma on his character; and had he lived a year or two longer, and continued in office, it is more than probable that he would have witneſſed the total downfal of his idol, popularity. The virtue of conſiſtency is evident and dear to all men; and certain it is, that no truly enlightened and diſintereſted legiſlator or ſtateſman can ever be guilty of flagrant inconſiſtency, otherwiſe he muſt act from motives and not reaſons. The fortune of Lord Grenville ſeems tending to the ſame deſtiny as that of Mr. Fox; and, like Tantalus, he is unable to abate his thirſt for power from the cup of office, which he may perhaps never again poſſeſs. It is much eaſier, indeed, to be conſiſtent, than to overcome the odium of the people, and the ſcorn of the wiſe. This noble Lord may digeſt, if he can, what follows.

"Mr. Fox is dead, and I think it is probable that he made no conceſſions. I only ſpeak my own opinion; and I will give my rea-

ſons—firſt, becauſe his mind was of a more manly nature than any oppoſed to him; and, in the next place, becauſe the admitting him into adminiſtration ſeems to have been a matter of neceſſity after the death of Mr. Pitt. He had therefore no occaſion to make a compromiſe when his aſſiſtance was indiſpenſable. It would require much to convince me that Lord Grenville did not give up a great deal in coaleſcing with a man he had ſo long and ſo violently oppoſed.

"As the laſt miniſters had no common tie, each had his own hobby-horſe, and each rode it his own way; it ſeemed to have been ſettled that they ſhould mutually yield, in order that each might be gratified.

"Innovation and [or] change was the view of every one; but as there was likewiſe a perſonal motive, namely, a reputation for talents, every meaſure was to originate with ſome particular member, and the reſt were to acquieſce. In a word, the cabinet was no longer like a ſheet of poliſhed glaſs, reflecting one image, as in the time of Mr. Pitt; it was like a mirror that had been cracked, and loſt its truth, reflecting as many faces as there were pieces of glaſs.

"Mr. Fox was to have the credit of peace with France, Lord Grenville of the abolition of the ſlave trade, Lord Howick of the Catholic bill, Mr. Windham of the new regulations of the army, and Lord Henry Petty of that ſyſtem of finance that was to lighten the preſent burthens, and lay the load heavy on the ſhoulders of poſterity, and Lord Erſkine was to change the courts of law in Scotland. Thus were the labours of the cabinet divided; but the misfortune was, that each miniſter was uncontrouled, and the general opinion of the cabinet yielded, or rather there was a complete acquieſcence on the part of the whole to the individual member. As this was mutual, it was all very fair and equal, as amongſt themſelves; but what effect it might have had on the affairs of the country we had hardly time to know, when the Catholic bill, as it is called, blew up the broad-bottomed adminiſtration."

This reminds us of *les cinq hommes* of the French republic, and involves all the *folly* and *imbecility* of pure democracy. On the ſubject of *economy*, ſo much vaunted, let the advocates of the late miniſters anſwer thoſe *diſintereſted* and *impartial* obſervations.

"That there was a great diſpoſition in the late miniſters to diſtinguiſh themſelves by innovation and change, is beyond a doubt; but ſtill there were no great marks of patriotiſm or public virtue, ſuch as they profeſſed. No miniſtry ever, in ſo ſhort a time, gave ſuch ſums in augmentations of penſions, in gratuities, or in new appointments. In parliamentary harangues, they did ſpeak of economy; but in the eſtimates for the year, when the Chancellor of the Exchequer counted with great care and minuteneſs every reſource, not a *ſingle* ſhilling credit was taken for any *expected reforms* in expenditure!! This might not be altogether a proof of inſincerity; but it is

a clear proof that the work of economy was not *ſeriouſly* begun, whatever might be intended.

"That an economy of ſeveral millions ſterling a year might be made, is no way doubtful, were the intention *ſerious*; yet, for a deficiency of leſs than three millions, Lord Henry Petty propoſed to mortgage taxes to the amount of eighteen thouſand a year for the ſums in future to be borrowed. A little ſerious attention to economy in an expenditure of fifty millions would very eaſily have covered this deficiency, and then the national debt of England would have increaſed no more. Had this been done, they might have claimed *talents*, with the addition of *good intentions*."

An *apparent* ſaving, indeed, of a few thouſands was attempted; but how? by *reducing* the military and naval forces of the country! The tranſports were diſmiſſed; frigates, ſo neceſſary to communicate intelligence, were laid up in ordinary, and their men transferred to ſhips of the line; and the volunteers (according to the Whitelockean diſcipline we ſuppoſe), leſt they ſhould unluckily ſhoot each other, or acquire a facility of firing in caſe of actual ſervice, were not to have any powder but what they *bought* themſelves! On the character of his Majeſty, and the demands of the Papiſts, let the ſentiments of an intelligent citizen of America, an *impartial* obſerver of *European* politics, a republican, and a friend to civil and religious liberty, be heard with attention.

"The reign of his preſent Majeſty has been remarkable for the tolerating principles, extended towards different religions; but ſtill it muſt not be forgotten, that the preſent family reigns on the expreſs condition of preferring the Proteſtant religion. The oath taken by the ſovereign, in aſſuming the reins of government, implies an obligation to *keep down Popery*; and though it is more according with the ſpirit of the times in which it was firſt adminiſtered, and to the circumſtances by which it was occaſioned, than to thoſe of the preſent day, ſtill it is an oath; and ſurely thoſe who claim liberty of conſcience for themſelves, will never ſay that any man is to be compelled to violate a ſacred engagement*.

"I have had occaſion to remark that moſt of the ſovereigns of Europe were better men than the majority of thoſe by whom they

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"* It may be proper to explain, that the Catholics, as well as Diſſenters, of every denomination, have *full* liberty of conſcience, and are never interrupted in the duties of their religion. This is all that *liberality* and *right* require. They are, however, debarred from certain offices and military rank; but this is not at all a queſtion of RIGHT, but of POLICY; it is therefore a queſtion not to be diſcuſſed on general principles, which the friends of the Catholics, as they term themſelves, always ſtrive to do."

were ſurrounded, and to none does this apply more completely than to the King of England. No man in any ſituation of life has ever attended with a more ſcrupulous punctuality to his duty than the preſent King; few menial ſervants would ſubmit to the rigorous exactneſs with which every duty is performed by him. He is a man of ſteady conduct and adherence to principle, and free from the vices and follies of the age, poſſeſſing moſt unalterable firmneſs when a reſolution has once been taken.

"The King, it would appear, had reſolved not any farther to enlarge the privileges of the Roman Catholics, and thoſe who knew him were well perſuaded, that, even if his determination was wrong, ſtill it was too deeply rooted to be altered. Mr. Pitt certainly, when he came laſt into adminiſtration, acted as if he knew this; and it is believed that Mr. Fox would have done the ſame, and his ſucceſſors would have been prudent if they had never attempted to do otherwiſe."

The hiſtory of this tranſaction, ſo honourable to the moral rectitude of his Majeſty, and ſo fatal to the modern phariſees of civil liberty, is detailed in brief but perſpicuous terms, and all the abſtract metaphyſical reaſoning of Lord Grenville, about the nature and fatal conſequences of a pledge, is overturned by the common-ſenſe obſervation,—that if one man deceives another in any one point, it is very natural for the perſon deceived to require, before any confidence can be repoſed in him, at leaſt ſome aſſurance from the deceiver that he will not do the like again. Mr. Medford next conſiders the abſurd aſſumption of "all the talents," and very judiciouſly obſerves, that it is much better to have men of great talents to *execute*, than to *project* in the cabinet.

"When the reſult of the exertion of an inferior," ſays the author, "is uſeful, it may be adopted, and when doubtful, ſet aſide; whereas, a miniſter who has plans forces their adoption, or ſplits the cabinet. It is in this caſe that a leſſon may be taken from Buonaparte —yes, and from *other* ſucceſsful rulers, recorded in hiſtory: Buonaparte monopolizes all the talents he can procure, becauſe he rewards them liberally; he hears their advice, receives their plans, but he follows his own opinion in their adoption.

"The ins and the outs in England are nearly upon a level as to liberality, to men of genius and talent, as well as to wiſdom in adopting new ſyſtems, fitted to the circumſtances of the times; ſo that, with more wealth than any country ever did poſſeſs, the dangers that threaten England from a perſeverance in the old plan of favouritiſm and parliamentary influence are great in the extreme.

"I have lived fifteen years in England, and ſtudied ſomething both of Engliſh hiſtory and Engliſh character; and both ſhow me that, when difficulties come to be ſerious, it is a great and an energetic nation. It is to that energy and that genius that I look for the ſafety

of England, at a criſis which appears to me to be at no very great diſtance."

The ſubſequent obſervations, although incidental in ſome meaſure, are far from being unintereſting. The modern French military tactics, and military promotion, have carried the art of *deſtroying* men to as great perfection in France as the art of manufacturing them *neceſſaries* has attained in England. The author is right in thinking that our ſyſtem of military tactics ſhould be changed: no truth can be more evident to any man who allows himſelf to reflect on it for a moment. When one mode has failed, it is ſurely time to try another. For this, however, it is not neceſſary to imitate the French; on the contrary, many other, and even ſtill more effectual modes might be adopted. It is lamentable, indeed, to ſee a number of induſtrious artizans exhauſting their ſtrength, and waſting their precious time, learning to perform a few monkey tricks with a muſket, whilſt the more uſeful and eſſential operations of charging, firing, and marching, are very inadequately performed. Such manœuvres are, no doubt, pretty at a review in Hyde Park, but they are not of the leaſt uſe in actual ſervice. It would be much better to teach men to march fifty or ſixty miles in a day, and to charge and fire *three* times in the period they now perform theſe exerciſes *only* twice, than to miſapply their time in learning to ground their arms, and thus acquiring ſentiments of *ſubmiſſion*, which ſhould never find a place in the mind of a ſoldier! It is a well-known fact, that the moſt diminutive, bandy-legged French ſoldiers can march from ten to fifteen miles farther in a day than the moſt able-bodied Engliſh; and that by their rapid and long marches they either achieve great victories, or effect ſplendid retreats.

Although Mr. Medford is a commercial man, we do not think him ſo well informed in the *principles* of commerce as in the practice of politics. As an apology for him, however, it may be obſerved, that it is difficult for an American to ſpeak of trade without thinking of his own country, and that on this ſubject he cannot ſo fairly claim the merit of rigid impartiality. He is perhaps correct in ſaying, that there is every proſpect of the Engliſh trade with America "becoming immenſe," as the population of the United States may increaſe while agriculture is their chief ſtudy; but ſhould the Americans, in their frenzy, quarrel with England and attempt to eſtabliſh manufactories of their own, their inſalubrious climate would ſoon extinguiſh their population if occupied at ſuch labour. The Engliſh manufactures, indeed, are ſtill in-

creaſing; and the author does not overrate the uſe of machinery when he ſtates, that "the force of ſteam alone is equal to the labour of three millions of men," at an expence not more than one-twentieth in this country, or one-thirtieth in America, of manual labour.

Of our India trade Mr. Medford acknowledges, that "neutral nations find the preſent ſituation of the Engliſh company very *beneficial* to *them*, and though the word monopoly has been applied, it will be found that the *real* monopoly will begin when the preſent *nominal* one is done away!" This is a grievance eaſier diſcovered than remedied. Some remarks again occur on the inconſiſtency and inſincerity of the profeſſions of certain popular politicians, eſpecially on their *meanneſs* in their electioneering addreſſes. Such conduct has no doubt a direct tendency to *corrupt* the public, and inculcate falſehood and ſycophancy. Some anecdotes are alſo related reſpecting the ways and means of procuring paſſports from Calais to Dover, which prove that the French have their ſpies in this country, and that *petticoat* government in France, even under the iron dominion of Buonaparte, is not yet extinguiſhed. Upon the whole, it will be evident, from the extracts we have made, that this pamphlet contains matter well worthy the attention of all claſſes of Engliſhmen at the preſent juncture.

POETRY.

LANDSCAPES IN VERSE; TEARS OF GENIUS; COTTAGE PICTURES; "SYMPATHY;" *and other Poems.* A new edition. By Mr. PRATT. 1807. Half a guinea in boards.

IT is with pleaſure we obſerve a reviſed, enlarged, and ſplendid edition of theſe juſtly celebrated Poems; which, from the well-earned laurels they have already procured their ingenious and benevolent author, will doubtleſs be cordially greeted by every heart of genuine humanity, and every lover of true poetic harmony.

The elegant little volume *now* offered to the public is embelliſhed with ſeveral well deſigned and beautifully executed engravings, illuſtrative of the moſt pathetic and ſtriking images to be found in the Poems of "SYMPATHY," and "COTTAGE PICTURES," from the inimitable drawings of Loutherbourg and Barker. Had not theſe poems long ſince been a ſubject of the higheſt critical commendation, we would extract various ſamples of their excellence; but as they are already ſafely enſhrined in the Temple of Fame, we ſhall briefly obſerve, that the ſearching eye of moral equity, which laments the decline of primitive principles, will here find the various beauties of pathos and numbers gracefully blended with ſterling ſentiments and pure

morality, while the intereſting and nicely drawn pictures of rural life find a ready way to the heart. The mind turns with pity and diſguſt from the diſſipations and follies of the world, and here enjoys an intellectual banquet with the children of nature and virtue.

In all the productions with which Mr. Pratt has favoured the public, we immediately diſcover ſome genius and talent accompanied with thoſe patriotic principles, and Chriſtian ſentiments, which exalt the *poet* and dignify the *man*.

It is perhaps neceſſary to obſerve that the extenſion of that part of the poem on "*Sympathy*," mentioned in the concluſion of the author's "GENERAL INTRODUCTION," and which treats on the connection of *War* with the ſocial paſſions, will be found perfectly conſiſtent and uniform with the general ſtyle of the poem; and as it is entirely new matter, as well as appropriate to the political ſituation of Europe at the preſent awful moment, we ſhall gratify our readers by its inſertion. How devoutly is it to be wiſhed that the ſentiments were reduced to practice! and how ſolemn are the truths they carry to the ſoul!

"O! could the muſe, ere yet ſhe cloſe her lay,
Give to this generous paſſion all its ſway;
Could ſhe but fix plain reaſon on her throne,
Bleſt Eden would re-bloom, and be our own;
Could ſhe to wild and vain ambition prove
That life's beſt prize, beſt wealth, is *ſocial love*;
That freedom, unreſtrain'd, no joy can know,
And boundleſs liberty is boundleſs woe;
That endleſs conqueſt leads to endleſs ſtrife,
To ſhame, remorſe, and all that tortures life;
That all the hero's, all the tyrant's power
Ne'er gave the bliſs of one domeſtic hour;
That cities ſack'd, and palaces on fire,
Where blended guilt and innocence expire,
Wives, parents, children, ſwell the victor's rage,
Blaze as they may in hiſt'ry's rubric page,
Leſs pure delight in life's calm hour can yield
Than one poor captive, ſav'd by flood or field;
That thrice ten thouſand victims of the war,
Chain'd to the conqueror's triumphal car,
Howe'er they ſpread the terrors of his name,
Have leſs of genuine glory, generous fame,
Than the fair deed of him, who ſeeks to ſave
One of thoſe wounded victims from the grave!

"Ah! could the muſe theſe ſacred maxims bind
Like taliſmanic ſpells upon the mind,
Soon would ſhe fill each breaſt with ſocial fire,
And *Univerſal Sympathy* inſpire;
Soon would the conſcious heart to friendſhip warm,
And only pure benevolence would charm;

True joy, true glory, like a lambent flame
A chaſter temple would erect to fame.

" New modell'd thus on virtue's ſocial plan,
Henceforward man would be the friend of man;
Her gentle laws and amicable ſway
Would ſuffer each to rule and to obey;
Fraud, diſcord, rapine, luſt of power, would ceaſe,
And nation leagu'd with nation ſmile in peace!"

The Chimney Sweeper's Boy. A Poem. 8vo. Pp. 24. 2s. Montgomery, Sheffield; and Longman and Co. London. 1807.

THIS is a ſimple but pathetic tale, which ſpeaks forcibly to the heart. A fond couple have an only boy, who is ſtolen by a gypſey, when three years old, and ſold to a chimney ſweeper, who ſends him to ſweep a chimney in the houſe of his parents, by whom he is recogniſed, and of courſe recovered. The lines are ſufficiently harmonious, and the moral and the ſentiments are unexceptionably good.

Some obſervations are prefixed on the ſtate of chimney-ſweepers' boys in general, on the ſociety inſtituted in London for the benevolent purpoſe of improving their condition, and of ultimately ſuperſeding the uſe of them, by the ſubſtitution of machines for cleaning chimnies; and on a ſociety eſtabliſhed for the ſame purpoſe at Sheffield, to whoſe funds the profits ariſing from the ſale of this poem are to be appropriated. On every account, therefore, we wiſh it that ſucceſs which it ſo richly deſerves.

It is but juſtice to expreſs our perfect approbation of the conduct of the Sheffield ſociety, in printing and circulating an abſtract of the act of the 28th of Geo. III, c. 48, for the better regulation of chimney-ſweepers and their apprentices; the ſalutary proviſions of which cannot be too generally known, nor too rigidly enforced.

Poems. By E. Somebody. 12mo. Pp. 116. Colbert, Dublin. 1806.

THE author, in his preface, or in *her* preface, for we know not to which ſex the writer belongs (though we *ſuſpect* to the *fair* or *better* ſex), appears modeſtly to renounce all claims to ſuperior merit; but adds—" I conſole myſelf by feeling that it [the volume] cannot be juſtly accuſed of that vulgar familiarity and affected contempt of ornament, which characterize ſo many of the modern productions, where the very meaning of poetry is perverted, under a falſe notion of ſimplicity, and where not only all rules of metre are trampled down, but, inſtead of delicacy of ſentiment and language, we are diſguſted by the meanneſs of the thought, and ſhocked by the phraſeology in which it is conveyed." This is a very juſt deſcription of many of our modern productions *in the line* of poetry; and the author has taken ſpecial care to avoid the defects which he cenſures:

nor has he fallen into the oppoſite extreme of inflation, diſtortion, and bombaſt. The "Poems" diſplay many marks of a fertile imagination, and of a feeling heart. Several of them are highly intereſting, and have great merit.

We ſhall tranſcribe one or two of the ſhorter pieces as fair ſpecimens of the whole.

"ALL ALONE.

"When others think me all alone,
And pleaſure's mandate glad obey,
To breathe the ball-room's 'torrid zone,'
Till tapers fade in bluſhing day;

"I, in my ſolitary *ſhades*,
Far happier regions gaily trace;
Mazes more bright, where fancy *leads*,
And ſcenes that lovelier beauties grace.

"I plant a fairy garden bright,
I place each faded pleaſure there,
And ſoon each wither'd loſt delight
Revives in this enchanted air.

"I careleſs reſt at fancy's feet,
And cull the flowers around her throne;
Loſe all my ſoul in concords ſweet:
Then think you, am I all alone?

"I hear ſome well-remember'd ſtrain,
Delightleſs now, in reaſon's hour,
But dearly priz'd in memory's chain,
A golden link of magic power.

"Some ancient tale of artleſs woe,
In touching tuneful numbers told;
Strains that have caus'd the tears to flow
From eyes long clos'd in ſlumbers cold.

"Each form to recollection dear,
Each form that now I live to love,
Some that have even preſs'd the bier,
I place in this aereal grove.

"I ſtring my harp at fancy's ſmile,
Soon every earthly care is flown:
And while the hours I thus beguile,
Tell, tell me, am I all alone?"

"SONG.

"*Air*—'*Viva Tutta.*'

"By the brook that's ſoftly flowing,
When the evening breeze is blowing,

When the ſun has preſs'd his pillow
Deep beneath the diſtant billow,
Then 'tis ſweet alone to ſtray;
Thoughts of thee my mind entrancing,
Abſence every charm enhancing,
Then I rove till break of day."

Our readers will perceive that the bard's ſimplicity does not degenerate into childiſhneſs or vulgarity. A ſombre gloom is caſt over the whole volume, which, as well as the choice of his ſubjects, beſpeaks him the child of melancholy.

The typographical errors are numerous, and but few of them are corrected in the *Errata*, at the end of the book; and the Iriſh pronunciation has betrayed the poet into many faulty rhymes, which are diſguſting to an Engliſh ear. Some of theſe we have marked. For inſtance—*ſhades, leads; regulators, repeaters; complaining, meaning; there, dear; haſte, ceas'd; leaves, raves; veil, kneel; hears, tears*, &c. The word traverſe is ſo uſed that the laſt ſyllable muſt be made long in order to preſerve the harmony of the verſe; in imitation of Mr. Kemble, we ſuppoſe, who, for the ſame wiſe reaſon, pronounces the word cōnjūre, cōnjŭre, in Macbeth: ſtrange, that a man ſo well informed, and poſſeſſing ſo many requiſites for a great actor, ſhould ſo ſacrifice common ſenſe at the ſhrine of pedantry.

Theſe, however, are trivial defects, eaſily remedied; and if *Somebody* be reſolved to follow the train of the muſes, and will ſubmit his genius to the correction of his judgment, he may produce *ſomething* that will entitle him to no mean place on the Mount of Parnaſſus.

DIVINITY.

The Claims of the Eſtabliſhment. A Sermon preached Auguſt 30, 1807, *at Croydon, in Surrey.* By John Ireland, D.D. Prebendary of Weſtminſter, and Vicar of Croydon. 8vo. Pp. 26. Hatchard. 1807.

DR. Ireland here examines with briefneſs and perſpicuity the origin and validity of the eccleſiaſtical ſupremacy claimed and exerciſed by lay princes in general, and by the ſovereign of theſe realms in particular. He firſt ſtates and then confutes the objections to this ſupremacy, urged by the followers of Calvin, on the one hand, and by the members of the Church of Rome, on the other. Locke, who has been enliſted on the ſide of boundleſs toleration, is made to oppoſe himſelf; that is, the exceptions to his general rules or principles (if principles they may be called) are proved to eſtabliſh the very point which they are brought to overthrow. The infinitely more reſpectable authority of the venerable Hooker is ſucceſsfully adduced in ſupport of the ſupremacy. Moſt truly does this worthy divine obſerve:

"It is an error againſt our conſtitution, as well as againſt the general principle of government, to ſuppoſe that the ſovereign of this country was guilty of an uſurpation by aſſuming that eccleſiaſtical power which had been exerciſed among us by the ſee of Rome. Yet we frequently hear of the 'original rights' of Catholics, and the injuſtice which they ſuffer through the privations inflicted on them by our Proteſtant law. But it is inconteſtable, that the Papal power here was itſelf an uſurpation on the previous rights of the throne. In the earlier times of our Church, the ſovereigns enjoyed that full authority which was veſted in them by God and the law. They erected biſhoprics, granted inveſtitures, aſſembled ſynods, and made laws in ſacred as well as civil affairs. It was the Conqueſt which led to the great Papal encroachments among us; yet theſe did not take place but with conſiderable difficulty; and we find that ſo early as the reign of Edward I, that more ſettled reſiſtance to them began, which ended in the Reformation."

Theſe are followed by many other excellent and appoſite remarks. Dr. Ireland then does juſtice to the Catholics in expreſſing his belief that they act conſcientiouſly in maintaining the ancient denial of the prerogative of their ſovereign; and he juſtly infers from ſuch conduct their utter unfitneſs for thoſe ſituations, "which muſt influence the mixed concerns of our church and ſtate." He next aſks—

"Is this denial of our rights continued at the preſent day? It is proved from the oaths which the government has been conſtrained to accept, inſtead of the proper acknowledgment of the ſupremacy. If this does not convince us, let us have recourſe to the free and undiſguiſed manner in which the prerogative of the Sovereign and the authority of our government are ſtill attacked! In his elucidation of the late briefs of Pius VII, Mr. Milner expreſsly calls the ſupremacy, which God and the laws have veſted in the Crown, *an uſurpation*. He claims for the Vicar of Chriſt the right to make 'whatever alterations (namely, as to the number of churches or dioceſes) the exigency of circumſtances may require.' And ſoon after, urging the old objection, already deſcribed, againſt the lay aſſumption of eccleſiaſtical dominion, he declares, that 'the erection of the new biſhoprics by Henry VIII was *null and ſacrilegious* in the eye of the canon law, being created in virtue of his *uſurped ſpiritual ſupremacy!*'

"The ſame doctrine is maintained in a general declaration of Mr. Butler. 'The Iriſh Catholics certainly acknowledge the ſpiritual ſupremacy of the Pope, but, to a man, deny his right to temporal power. Now, the whole claim of the governments of the earth' (of which, we ſuppoſe, the Papal government is not one), '*begins and ends with temporal power: that* no Catholic denies them; and *more than that no government can claim.*'"

This is pretty poſitive language of Mr. Butler's, who, it ſhould be remembered, was employed by the Catholic committee at Dublin, and *paid* very handſomely for the ſervices which he rendered their cauſe. But Mr. Butler's *ipſe dixit* is not to be received as deciſive,

particularly, when, as on the preſent point, it is directly oppoſed to hiſtorical facts. Beſides, Mr. Butler ought to know, that the ſpiritual ſupremacy of the Pope extends to many objects of temporal power. If he dare read Dr. Duigenan's publications, he will there ſee that fact eſtabliſhed beyond the reach of confutation. Nor is it true that the Iriſh Romaniſts to a man deny his right of temporal power. They may indeed deny it in *words*, but they admit it in their deeds.

As to Mr. Milner, that gentleman is now a Doctor of Divinity, though at what univerſity he took his degrees we really do not know; but we do know, that for the *Biſhopric* which he now holds, he is indebted to Buonaparte's worthy friend and ally, the POPE; and that he muſt have taken an oath to preſerve, defend, augment, and promote againſt every man, the *royalties of St. Peter*; the rights, honours, privileges, and authority, not only of the *holy Roman Church*, but alſo of *his Lord, the Pope*, and his ſucceſſors. In ſhort, he is one of thoſe, who, as the learned Dr. Hales juſtly obſerves, "are tied and bound by the moſt ſolemn oaths and obligations, to bear true allegiance to the Pope of Rome, not only as the ſpiritual head of their Church, but alſo as *their temporal lord or ſovereign**."

In concluſion, Dr. Ireland ſhews that the primitive Chriſtians never thought of claiming a participation of political privileges or power with the heathen Romans, whoſe principles of religion they could not adopt: yet were they excellent ſubjects of idolatrous Rome; they ſupported the government loyally, conſcientiouſly, and firmly; they ſerved in its armies, and fought its battles. Yet were they not even *tolerated* in their religious worſhip, but expoſed to frequent and ſevere perſecution. Let the Iriſh Catholics look upon this example, and follow it.

The Uncertainty of the Morrow. The Subſtance of a Sermon, preached at Fulham Church, in the Afternoon of Sunday, the 13th September, 1807, on Occaſion of the late awful Fire in the Premiſes of John Ord, Eſq. by which his principal Gardener was burnt to Death. By the Rev. John Owen, M.A. Curate of Fulham, Middleſex. 2d edition. 8vo. Pp. 31. 1s. Hatchard.

THE Chriſtian miniſter ſhould ever be on the watch to ſeize every opportunity which is ſupplied by the viciſſitudes of human life, for enforcing on a careleſs, inattentive, and ſinful world the immutable truths of the Goſpel. One of theſe occaſions Mr. Owen has eagerly ſeized, and profitably employed, in the preſent eloquent diſcourſe, in which the uncertainty of human life, and the imperious neceſſity of conſtant preparation for a better, are impreſſed on his audience, with great force, and, we ſhould hope, with correſponding effect. At all events, it is impoſſible for any ſerious Chriſtian to read it without a conviction of its truth, and without a ſtrong feeling of the danger

* See the Sixth Letter of Dr. Hales to Dr. Troy, in our Appendix to vol. xxvii.

which it indicates, and of the efficacy of the means prescribed for averting it.

The Rich, Ministers of Divine Providence. A Sermon, preached in the Cathedral Church of Lincoln, before the Governors of, and Subscribers and Benefactors to, the County Hospital, on Sunday, Sept. 13th, and in the Parish Church of Boston, Sept. 27th, 1807. By the Rev. Samuel Partridge, M.A. Vicar of Boston. 8vo. Pp. 22. 1s 6d. Brooke, Lincoln; Scatcherd and Letterman, London. 1807.

IF the rich could once be brought to consider themselves as the ministers or agents of Divine Providence, to regard their wealth as a delegated treasure, for the use and *abuse* of which they are severally responsible to their Heavenly Master, and, consequently, to look upon the distribution of alms, for the relief of their sick and needy fellow creatures, as a *duty*, much evil would be prevented, and much good performed. This duty is here impressed upon their minds with becoming energy, but not with blind zeal. The worthy preacher distributes his admonitions with discriminating judgment, and properly appreciates the *nature* of the duty which he strongly enforces. It is an able and appropriate discourse.

Psalms and Hymns, selected from various Authors, with occasional Alterations, for the Use of a Parochial Church. To which are prefixed Considerations on Psalmody, as a Part of the Service of our Established Church. By a Country Clergyman. 12mo. Pp. 152. Rivingtons, and Hatchard. 1807.

THE Reflections on Psalmody, which precede the *selected* psalms, and which occupy nearly a hundred pages of this elegant little volume, display much good sense, a very close attention to the subject, and a very pious and devout mind. They are well deserving the attention of all our parochial ministers. They are closed with some very judicious observations on the proper performance of *other* parts of the church service, on reading the prayers, on the composition of sermons, and on the improvement of our parish churches. This improvement is indispensably necessary, but it ought to be done by a *general* and not a *partial* tax. The Chancellor of the Exchequer should cause an inquiry to be instituted into the actual state of the parish churches, in order to ascertain, first, what improvements are necessary; and, secondly, what proportion the accommodations which they afford bear to the extent of the respective parishes. This being done, it would then be known whether any, and how many, *free churches*, on the footing of that excellent institution at Bath, or chapels of ease, were wanting, and what sum would be requisite for their erection and endowment. A loan to the full amount should be made, and ways and means provided for the payment of the interest and capital, in the same manner as is observed in respect

of other public loans. Surely, when ſo much money is raiſed for the purpoſes of war, it would not be improper to raiſe ſome for the ſervice of religion!

Theſe reflections are followed by twenty-four pſalms, and twenty hymns, judiciouſly ſelected from different authors and compoſers, and well adapted to the uſe of any congregation.

POLITICS.

The Lie Direct!!! A Refutation of the Charges in the Proclamation of Preſident Jefferſon. By Jaſper Wilſon, jun. Eſq. 8vo. Pp. 32. 1s 6d. Jordan and Maxwell. 1807.

A BRIEF ſketch of Citizen Jefferſon's former actions and principles; his recal of Thomas Paine; his Notes on Virginia; his recorded wiſh, when Vice-Preſident, that "Ireland" (then in rebellion) "might ſoon burſt her ſetters, and take her rank among the free republics of the earth!" &c. &c. &c. precedes the examination of his ſcandalous proclamation, which is proved to contain the moſt groſs fallacies, and the moſt notorious falſehoods. The author has performed his taſk with ability, and ſhewn himſelf to be actuated by a truly patriotic ſpirit.

Softly, brave Yankees!!! or the Weſt Indies rendered independent of America; and Africa civilized. By the Author of a True Picture of America. 8vo. Pp. 44. 2s. Jordan and Maxwell. 1807.

THOUGH we do not concur with this writer in his opinion of the ſlave trade, we muſt do him the juſtice to ſay, that his ſentiments on that ſubject are more free from prejudice, and delivered with leſs acrimony, than thoſe of moſt of the writers on the ſame ſide of the queſtion. He appears to be poſſeſſed of an intelligent mind, and of a humane and benevolent diſpoſition. The way in which he propoſes to render this country independent of America, is by encouraging the cultivation of corn and cotton, and the feeding of cattle for the purpoſe of ſalting, at the Cape of Good Hope. In our review of Barrow's Travels in Africa, to which our author alſo refers for a confirmation of his own opinions, we preſſed upon the attention of our government the extreme importance of that valuable colony; and as we cannot, for a moment, ſuppoſe that there exiſts the moſt diſtant intention of ever again giving it up at a peace, we hope that the ſuggeſtions of theſe writers will meet with proper attention. As to the other articles which we now derive from America, and which the Cape cannot ſupply, they may eaſily be obtained from our own American colonies in Nova-Scotia.

The author aſſerts, and with great ſhew of reaſon, that notwithſtanding a rupture with the United States, the Americans would ſoon con-

trive to elude the feeble mandates of their impotent government, and to carry on a trade with Great Britain. He adduces the following facts in ſupport of this opinion.

"It is only neceſſary to ſtate three diſtinct ſeries of facts to thoſe who think that the laws are made in America to be enforced, and they muſt ſpeedily confeſs the error of their opinion. Firſt, the ſmuggling ſlaves into the ſouthern ſtates, while the ports were ſhut by law. Their being to be, and their being, ſold to the planter, was as notorious as it is now the ports are open. Secondly, the equipment and ſailing of Miranda's ſhip. Her general deſtination was not kept the leaſt ſecret. Thirdly, their commerce with St. Domingo, in which they have perſiſted in defiance of law. Their ſmaller veſſels have been protected by the larger, which have been manned, armed, and equipped in ſuch a way as to be a match for any common French frigate."

In ſhort, the American confederacy ſeems to us to be bound together by a rope of ſand, which the firſt breath of revolt will diſſolve into its original unſubſtantial atoms.

The Maritime Rights of Great Britain. 8vo. Pp. 19. 6d. Budd. 1807.

THIS tract is written with equal ſpirit and ability; it makes a forcible appeal to the good ſenſe of Engliſhmen, on a ſubject of the *firſt* importance at *all* times, but *now* of *vital* importance, the aſſertion of our maritime rights; without which, we concur with this intelligent writer, Great Britain will ſcarcely extricate herſelf from the difficulties and dangers with which ſhe is ſurrounded. Every ſentiment of our author we cordially adopt, and we wiſh that his principles actuated the mind, and that his ſpirit warmed the heart, of every Britiſh ſubject. We might then deſpiſe the threats of the Corſican uſurper, and ſet the whole world at defiance.

Two Letters on the Subject of the Catholics, to my Brother Abraham, who lives in the Country. By Peter Plymley. 8vo. Pp. 32. 1s 6d. Budd. 1807.

Three more Letters on the Subject of the Catholics, to my Brother Abraham, who lives in the Country. By Peter Plymley, Eſq. 8vo. Pp. 55. 1807.

MR. Peter Plymley is a facetious letter writer; but his humour is moſt miſerably ill-timed, and ſtill worſe applied to a ſubject of a moſt ſerious nature, which he either underſtands but imperfectly, or miſrepreſents moſt wilfully. It would be no difficult matter to point out ſome falſehoods, and numerous miſtatements and perverſions; but fortunately theſe are too obvious to eſcape any reader of ordinary information. Beſides, as we are writing by *candle light*, we may be allowed to uſe the French adage; and, *arguing* in Mr. P.'s own way, obſerve, *le jeu ne vaut pas la Chandelle.* We will, however, ſubmit

one queſtion to his conſideration. According to him, though Lewis XIV, by the revocation of the Edict of Nantes, pronounced a ſentence of exile upon thouſands of *really* unoffending ſubjects, yet *Proteſtant generals*, and *Proteſtant miniſters*, were afterwards employed by the French kings; whence he ſagaciouſly infers, that there would be no danger to the ſtate, *here*, if our monarch were to admit the Romaniſts to an equal participation of political power with the Proteſtants. Without noticing the wretchedneſs of his logic, which a baby in reaſoning might detect, we would ſimply aſk him, whether he thinks the Romaniſts of Great Britain and Ireland would be benefited by exchanging their preſent ſituation for that of the French Proteſtants ſubſequent to the revocation of the Edict of Nantes? In other words, whether they would prefer an admiſſion to places of political truſt and power* to the religious toleration which they at preſent enjoy; that is, whether they would conſent to gratify the worldly ambition of half a ſcore of their leaders, by the ſacrifice of all the civil and ſpiritual advantages which they actually poſſeſs, and which, let Mr. Peter Plymley ſay what he will, are ſuch as were never yet enjoyed by perſons diſſenting from the eſtabliſhed religion, at any period or in any country in the world? But we muſt not purſue this ſubject, which would lead us far beyond our proſcribed limits.

MEDICINE.

An Anſwer to Mr. Birch, containing a Defence of Vaccination. By John Ring, Member of the Royal College of Surgeons, &c. Pp. 93. 8vo. 2s 6d. Murray. 1806.

THIS is, perhaps, the moſt facetious and moſt amuſing anſwer that has appeared to the leaden effuſions of Mr. Birch. It has been ſaid, that wit begets wit; but Mr. Ring requires no ſuch whetſtone. On the contrary, he has managed the booriſh hebetude of his ſubject like a maſter; and as the late Lee Lewis would ſometimes bring both wit and humour out of a wig-block, in his lecture on heads, ſo Mr. Ring,

* It would have been as well, full as honeſt, and more ſatisfactory to his readers, if Mr. P. P. had informed them, *how many* Proteſtants commanded the armies or guided the councils of France, from the latter end of Lewis the XIVth's reign to the final deſtruction of the monarchy. The Romaniſts, for whom he affects to plead, would not, in that caſe, have thanked him for his argument; for we doubt much, whether in the courſe of a century he could have produced half a dozen inſtances. The laſt inſtance, too, would have ſuited his purpoſe admirably: it was that of Mr. Neckar, the Calviniſt, whoſe imbecility and vanity deſtroyed the government he was ſworn to protect, produced the revolution, and conſigned his King to the ſcaffold!!!

in the ſame ſpirit, but in a better manner, has given a very ſavourable ſpecimen of the powers of ridicule in the cauſe of truth, in what might very properly be termed a "lecture on the head of a ſurgeon." Happily for Mr. B., however, he is ſaid to poſſeſs, in an eminent degree, that firſt grand requiſite of a good ſurgeon, *want of feeling*. In this caſe, if he really has *not felt* the poignancy and juſtneſs of many or moſt of the remarks in this Anſwer, he will moſt aſſuredly attain the ſummit of his profeſſion; and we were juſt calculating how many years, months, days, and hours, it would be till Mr. Birch would be *Sir* —— ——, knight!—when we unluckily remembered Mr. Ring's motto—*Ex quovis ligno non fit Mercurius!* We believe moſt readers will think this Anſwer very ſuperior, at leaſt in delicate and appoſite remark, to the ſame author's anſwer to Dr. Moſeley, noticed in our laſt.

A Letter to Mr. Birch, in Anſwer to his late Pamphlet againſt Vaccination. By a Member of the Royal College of Surgeons in London. Pp. 38. 8vo. 1s 6d. Murray. 1806.

A VERY judicious and argumentative epiſtle, not altogether unworthy of the preceding author. Almoſt all Mr. Birch's *alledged* facts are ſhewn to have no foundation in truth. His language, too, not only violates grammar but common ſenſe. But it is of little conſequence to prove, that ſuch a man is ignorant of the common principles of the Engliſh language, if he be ſtill more deficient in the eſſential principles of the man. "Not long ſince," ſays this writer, addreſſing Mr. B. "you introduced at a ſociety of medical men, of which you are a member, a child afflicted with one of theſe *new* diſeaſes; after an accurate examination, they declared it to be nothing but a *common* caſe of ſcrofula. You attempted to convince them of their error, by pointing out the *blue* appearance of the ſwellings; and when they declared it to be the *common* appearance of the diſorder, you indignantly led your *protegée* out of the room. Yet the gentlemen who gave this opinion were 'regular and *experienced* phyſicians and ſurgeons!'" This may ſuffice—*Crimine ab uno diſce omnes.*

MISCELLANEOUS.

Flowers of Literature, for 1806; *or, Characteriſtic Sketches of Human Nature, and Modern Manners. To which are added, a General View of Literature during that Period; Portraits and Biographical Notices of eminent Literary and Political Characters; with Notes, Hiſtorical, Critical, and Explanatory.* By Francis William Blagdon, Eſq. Author of the Imperial Folio Hiſtory of India (publiſhed under the Patronage of his Majeſty), of the Quarto

Life of Lord Viſcount Nelſon, &c. &c. To be continued annually. Vol. V. Small 8vo. Pp. 612. 6s, boards. Croſby. 1807.

HAD it not been for the general merit of this miſcellany, we ſhould have been led to conclude, from the delay in the appearance of the preſent volume, that the work had been cloſed. Its increaſed bulk, however, compared with that of the former volumes, together with the additional number of extracts and notices which it contains, will be found amply to compenſate for the late period of its publication. An improvement is alſo viſible, in the claſſification and arrangement of books, in the introductory retroſpect of literature; and, towards the cloſe, are ſeveral original pieces, of conſiderable merit, the offerings of correſpondents.

Prefixed to this volume are, the portraits and biographical memoirs of Dr. Porteus, Biſhop of London; the late Mr. Fox; the late Mrs. Charlotte Smith; Montgomery, the Sheffield poet; and Cherry, the actor.

For the information of ſuch readers as may not have completed their ſets of *The Flowers of Literature*, it may be ſerviceable to ſtate, that, at the late deſtructive fire in Crown-court, Fleet-ſtreet, nearly the whole ſtock in hand, of the preſent as well as of the former volumes, was conſumed in the bookſeller's warehouſe; conſequently, the work is extremely ſcarce, and difficult to be procured. Whether it be likely to be reprinted we have not heard.

The Beneficial Effects of the Chriſtian Temper on Domeſtic Happineſs. Second edition. Hatchard. 1807.

WE wiſh to notice this little tract with peculiar approbation, as being a compendious manual of the leading precepts of Chriſtianity, which relate to *domeſtic life*, with ſuitable remarks and exhortations, written in correct and elegant language. In this ſecond edition the author is acknowledged, and diſcovers herſelf to be of the female ſex. In a modeſt preface ſhe avows, that the firſt plan of her work was ſuggeſted by a peruſal of the Biſhop of London's admirable treatiſe, entitled, "The Beneficial Effects of Chriſtianity on the Temporal Concerns of Mankind." She laments that the pious and learned Prelate had not carried its precepts and beneficial tendency into domeſtic life, and ſhewn how it might be made the ſource of our private comforts and enjoyments. Under this idea, the author ſays, ſhe has been "induced to throw together a few thoughts, which may be conſidered rather as a collection of materials for the work, than the work itſelf."

Mrs. King (thus the author ſigns her name) has afforded, in one inſtance, a practical exemplification of the precepts ſhe inculcates, viz. by dedicating her work to her huſband.

The treatiſe is divided into ten chapters, which treat ſeparately of the effects of the Chriſtian temper in the relations of parent and child, brother and ſiſter, huſband and wife, &c.; of a Chriſtian's con-

duct under oppreſſion, and his view of death. As a ſpecimen of the work, we ſhall extract part of the 9th chapter, entitled, "On Chriſtian Conduct under Injury and Oppreſſion." Page 73.

"We are ſent into this world to perform a great and important buſineſs; we have to work out our ſalvation, by ſubduing our paſſions and evil tempers, by perfecting our patience, and eſtabliſhing pious and chriſtian habits of mind; this is that 'holineſs without which no man ſhall ſee the Lord;' and this only can be attained by exerciſe in thoſe trials and diſappointments, which purify our motives, and raiſe our hopes of reward to that 'better and more enduring ſubſtance reſerved in heaven.' There is a dangerous error, into which thoughtleſs people fall; which is, thinking that the neglect of duty in *another* juſtifies a ſimilar neglect in *them*; and that the harſh expreſſion at leaſt excuſes the virulent retort. So far from it, that this is one of the temptations we are commanded to reſiſt; and from the reſiſtance of temptation our virtue ſprings; for if we are never tempted, tried, or provoked, where would be the merit of acting right? If we are kind only to thoſe who are kind to us, what thank have we* ? and if we receive no injuries, how are we to exerciſe the great chriſtian virtue of forgiveneſs? The argument for neglecting our duty, becauſe others neglect theirs, may be put in a ridiculous as well as ſinful point of view. It has been ſufficiently proved, that the indulgence of the malevolent paſſions equally deſtroys the happineſs of individuals, as well as the peace of ſociety; if, therefore, my enemy ſacrifices his peace and comfort to envy, malevolence, and irritability of temper; can that form any excuſe for my deſtroying all my enjoyments, by admitting the ſame feelings into my mind? Surely not! On the contrary, happy are thoſe who, from chriſtian principles and ſelf-command, can ſtem the tide of human paſſions in themſelves and others; exemplary is ſuch virtue, and great its reward here and hereafter.

"On this we may firmly rely, that the Almighty wiſely diſpoſes events in this life, not with a view to our temporal gratification, but to our eternal intereſts. He ſees what diſcipline our peculiar tempers require, and he ſends it in the moſt uſeful form; whether it be in the perverſe temper of a companion, the ungrateful returns of a friend, or the calumny of a malevolent world. He knows that the wounds of an enemy are more healthful to the ſoul than the moſt flattering careſſes of a friend; and it is through ſuch tribulation we muſt enter into the kingdom of heaven; through 'evil report and good report;' through perſecutions and ungrateful returns; theſe are to ſanctify our hearts and purify our motives; this is that 'ſtrait gate and narrow way that leadeth into life;' and which few find, becauſe ſo few can ſubmit to the terms of admiſſion—the patience, forbearance, and humility, which the Chriſtian covenant demands."

"* Luke vi, 36."

The treatiſe concludes with a quotation from the Biſhop of London's beautiful Poem on Death. We think this little work well calculated to promote the influence of Chriſtianity "in the ſilent courſe of domeſtic life," and therefore earneſtly recommend it to the peruſal of our readers.

The Origin and Deſcription of Bogner, or Hothamton; and an Account of ſome adjacent Villages (with a View of the former Place). By J. B. Davis, M.D. 12mo. Pp. 124. 5s. Tipper. 1807.

FORTUNATE is the place which has Dr. Davis for its hiſtorian. His intereſting Hiſtory of *Nice* was reviewed in one of our former volumes; and we can ſpeak with equal commendation of this deſcription of a place, which has of late acquired conſiderable diſtinction in the voluminous annals of thoſe ſummer retirements, called *watering places*. Every thing that is curious or intereſting in Bogner and its vicinity will here be found, deſcribed in a lively and pleaſant manner, by a man of intelligence and learning.

An Eſſay on the Study of Statiſtics; containing a Syllabus for Lectures, and intended to aſſiſt the Enquiries of inexperienced Travellers. By D. Boileau. 12mo. Pp. 68. 2s 6d. Colburn, Conduit-ſtreet. 1807.

MR. BOILEAU has compoſed an ingenious Eſſay on a ſubject which Engliſhmen, who are great travellers, cannot deem unintereſting. His directions, as to the objects of purſuit and ſtudy, in travellers, are perfectly judicious, and very far from unneceſſary. His ſtyle and language are ſufficiently clear and correct, and more free from foreign idiom than could reaſonably be expected.

A Narrative of the Loſs of the Ship Fanny, on her Paſſage from Bombay to China, with an Account of the Extraordinary Preſervation of a Part of the Crew, after remaining ſeveral Days upon Rocks in the Centre of the Chineſe Ocean. In a Letter from Thomas Page, Second Officer. Second Edition. 8vo. Pp. 36.

THIS is the moſt extraordinary Narrative which we have ſeen ſince that of Captain Bligh, of the Bounty. It is drawn up in a plain and perſpicuous manner, and cannot fail to intereſt all who delight to contemplate the mercy of Providence, as diſplayed in the preſervation of men from the moſt imminent danger. We will not diſappoint the curioſity of our readers by any partial detail of the facts, but refer them to the Narrative itſelf, which will amply repay them for the trouble of reading it. Prefixed to it is a well engraved plate of the rocks on which the Fanny ſtruck, and of the rafts on which the unfortunate ſufferers made their eſcape.

REVIEWERS REVIEWED.

THE MONTHLY REVIEW FOR JUNE, 1807; & "THOUGHTS ON THE CATHOLIC QUESTION."

WE have often had occaſion to detect the errors, and to expoſe the malignant principles, of the Monthly Reviewers, and on no occaſion more than in their ill-founded abuſe and illiberal invectives on this very excellent pamphlet, the author of which has, with great ability, defended our glorious conſtitution againſt the inſidious projects of Jacobin innovators, who, under the maſk of *liberality*, have been forming ſchemes for its ſubverſion. Though every ſtate in Europe that had wiſdom and firmneſs enough to renounce the errors of Popery, and to emancipate itſelf from the tyranny of the holy ſee, found it neceſſary, *for ſelf-preſervation*, to ſubject its votaries to certain privations, and to exclude them from political power, this Jacobin critic is an advocate for their full enjoyment of the latter; and becauſe the author of this able tract proves the danger of ſuch conceſſions by irrefragable arguments, tempered with moderation, he accuſes him of making "*a formidable attack on thoſe liberal notions, which have been ſo long cheriſhed, and rendered operative in the moſt enlightened ſtates of Europe.*" How groſsly does he libel the Britiſh nation, in comparing them, in a religious, moral, or political light, with the Continental ſtates, very few of whom have enjoyed, for ſome centuries paſt, any ſhare of civil liberty; and now, after having been plundered and deſolated by the Corſican tyrant, they are reduced to the moſt abject ſlavery, under his iron ſceptre of deſpotiſm. This writer ſays, that the object of the bill in favour of the Catholics was, to "add ſtrength to the empire, by diminiſhing its vulnerable parts, and to revive the circulation in a *paralyzed* [palſied] limb; to reſtore it to its accuſtomed functions, and to enable it to act in concert with the other members." It is evident that he here alludes to Ireland; and the groſs fallacy of his reaſoning ſhews how ignorant he is of the hiſtory of that country. The Iriſh Papiſts were exempt from any penal reſtrictions till after the revolution*; and yet for one hundred and ſixty years previous to that event, they were conſtantly forming treaſonable combinations againſt the Proteſtant ſtate, and committing inſurrections and maſſacres; and they never failed, during a war, to ſolicit the aſſiſtance of the enemy of the empire to ſeparate their native country from England. Their deep-rooted and envenomed hatred to the Proteſtant ſtate, which aroſe from their religious principles, laid government under a neceſſity of impoſing penal reſtrictions on them, which had the ſalutary effect of making them, in ſome degree, peaceable and obedient to the laws. But

* Severe penal laws were enacted againſt the Engliſh Papiſts in Elizabeth's reign.

what a woeful ſcene has Ireland preſented ever ſince the government has endeavoured to conciliate the Iriſh Papiſts, by repealing the penal laws! In ſhort, their principles and practices have been exactly ſimilar to what they were for one hundred and ſixty years previous to their enactment. From the beginning of the French revolution, and even under the adminiſtration of Robeſpierre, they have invited the enemies of human happineſs to their native land*, to act in concert with them, againſt the Proteſtant government, who had endeavoured to conciliate them by the moſt liberal conceſſions. What pretenſions then can this Jacobin writer have to ratiocination, when he aſſerts that it would ſtrengthen the empire to give political power to Papiſts, who have never failed to employ it for the deſtruction of the Proteſtant ſtate?

He ſays, that "this tract is aſcribed by public rumour to a noble perſon, who lately filled a high legal ſituation in the ſiſter iſland;" and after abuſing its ſtyle with the utmoſt ſeverity, he accuſes its author with great illiberality for oppoſing the repeal of the teſt laws. It ſhould be recollected, that the firſt breach in the penal laws againſt the Engliſh Roman Catholics was made on the motion of this noble perſon in parliament, which evinced his liberality in a very high degree, as it occaſioned a great and univerſal alarm when it was brought forward. But there is a very great difference between removing privations, and conceding political power to perſons, who, if they are ſtedfaſt to their religion, muſt be inimical to every ſtate that does not acknowledge the Pope's ſupremacy, and the doctrines of his church.

Had that noble perſon been inclined to wiſh for a repeal of the teſt laws, before he viſited the ſiſter iſland, the knowledge which he acquired during his reſidence there of the woeful and deleterious effects of Popiſh fanaticiſm, would have deterred him from making ſo fatal a conceſſion. This writer, with an ignorance, or perverſion, of hiſtorical fact, utterly inexcuſable, untruly aſſerts, that King William III *was unfriendly to all the excluſion laws.* James II, when he aimed at overturning the conſtitution, under the pretext of granting general liberty of conſcience, propoſed to the Prince of Orange the repeal of all penal laws, ſuppoſing that he would accede to it, as it would be favourable to Preſbyterians, whoſe religion predominated in Holland. He conſented to the removal of penal reſtraints, *but he poſitively refuſed to give his aſſent to the abrogation of the teſt laws, as he conſidered them as a ſecurity abſolutely neceſſary for the preſervation of the eſtabliſhed church.* By the ſame inſidious offer, James endeavoured to attach the Diſſenters to his cauſe; but they, perceiving his ultimate deſign, rejected his boon, and joined the members of the eſtabliſhed church, for the preſervation of the conſtitution.

He condemns the author of this pamphlet for giving "a narrative of the eſtabliſhment of Chriſtianity, and of the uſurpations of the Romiſh hierarchy." Could he act more wiſely, than to ſhew the

* They ſent one Lewins thence at that time to Paris as their ambaſſador, and he is there *at preſent* in that capacity.

Britiſh public the misfortunes and calamities which the ambition of the Roman pontiffs, aided by the intriguing ſpirit of their clergy, produced in many European ſtates, and particularly in England? And he ſays, we are not to judge of the Anabaptiſts of this day by the conduct of John of Munſter and his diſciples; and that our Quakers are not anſwerable for all the extravagancies of the founders of their ſect. It is moſt certain, that many Chriſtian ſects have materially improved their doctrines and their diſcipline; but the tenets and the practices of the Romiſh Church, from its boaſted infallibility, cannot admit of any melioration. We have given in this and former numbers the opinions of ſome of the moſt eminent divines and lay advocates of Popery on this point; and the ſtate of Ireland for the laſt twenty-five years proves it beyond contradiction. He ſays, that "ſome of the higheſt dignitaries of the Parliament of Paris, and ſome of its brighteſt ornaments, condemned ſuch illiberal and contracted views as are diſplayed in this pamphlet*." "The Chancellor L'Hopital in his day diſcerned the miſchief and inefficacy of pains and penalties on account of religion†." "The preſent author, it is poſſible, has never read, nor perhaps heard, of the Preſident de Thou's immortal dedication of his hiſtory to Henry IV; and he perhaps is ignorant, or would hold in little reſpect, the endeavours of the ſage and virtuous Malherbes, to reſtore to the Proteſtants their civil rights." "Very different were the ſentiments of the auguſt chiefs of the Parliament of Paris from thoſe of the writer before us."

It is moſt certain that theſe illuſtrious men, endued with wiſdom and humanity, endeavoured to reſtrain the cruel and perſecuting ſpirit of the Romiſh Church, which had often been exerted againſt the Proteſtants in a manner highly diſgraceful to the French government, though they knew that the Proteſtants, from the principles of their religion, were more likely to make faithful ſubjects, than the votaries of the Holy See, whoſe leading tenets preſcribe doctrines ſubverſive of a Proteſtant ſtate. Every inference that can be drawn on this point from the hiſtory of France, militates againſt the poſitions of this Jacobin writer. That woeful ſcene of religious butchery, the maſſacre of St. Bartholomew, was deliberately planned by the court of Spain and Catherine of Medicis, the Queen-Mother of France; and it was approved of by the Pope. Five hundred noblemen and gentlemen, and ten thouſand Proteſtants of an inferior claſs, were

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* They were ſanguine advocates for putting Proteſtants and Papiſts on the ſame footing, becauſe they knew that the former did not profeſs any tenets dangerous to ſociety; but this is not the caſe with the latter, whoſe creed is replete with unſocial, intolerant, and ſanguinary doctrines, of whoſe baneful effects theſe great men had been eye-witneſſes.

† This Jacobin writer would inſinuate that the Roman Catholics of the Britiſh empire are in a ſtate of perſecution, though they enjoy more civil liberty than the moſt favoured ſubjects of any government in Europe.

maſſacred in one night*. That elegant and candid hiſtorian Thuanus, or Thomas de Thou, gives a circumſtantial account of it in the fifty-ſecond book of his celebrated Hiſtory; and he tells us, that when intelligence of it was received at Rome, "the Pope expreſſed great joy in a public conſiſtory, and decreed that he and the Cardinals ſhould return thanks to the Almighty for ſo ſignal an advantage obtained for the Holy See, and that a jubilee ſhould be publiſhed all over Chriſtendom†." It is well known, that the adherents of the French court publiſhed at Paris, in juſtification of their conduct in promoting this barbarous maſſacre, the allocution of the Pope, in which it was highly commended. Henry III of France, becauſe, inſtead of perſecuting, he gave peace and protection to his Proteſtant ſubjects, was in the year 1585 excommunicated, as a favourer of heretics, by Sixtus V, who abſolved his ſubjects from their oaths of allegiance, and granted nine years indulgence to ſuch of them as would riſe in arms againſt him. This produced a civil war againſt him; and Jacques Clement, a friar, thinking himſelf religiouſly bound to murder him, conſulted the prior of his convent on his pious deſign. He ſaid in anſwer, that he may do ſo, provided he *was actuated by a love of God, and a deſire of promoting the intereſt of his religion*; and that it would be highly meritorious in the eyes of the Almighty. He added, that he would be enrolled among the bleſſed, ſhould he fall in the attempt‡. He then waited on the King, under the pretext of making ſome important communications to him, and while his Majeſty was reading ſome papers which the friar had preſented to him, he drew from his veſtment a dagger, and gave him a mortal wound‖. Many illuſtrious men in France, ſhocked at theſe barbarous atrocities, which caſt an indelible ſtain on their country, reſolved to reſtrain them, by obtaining protection for the Proteſtants, under a legal ſanction. The edict of Nantes was therefore obtained for that purpoſe, in the year 1598, and under the reign of that amiable monarch Henry IV. It was founded on a memoir prepared by

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* Davila, lib. 5. It is probable that the maſſacre in Dublin, on the night of the 23d of July, 1803, would have been as deſtructive, but through ſome accidental circumſtances it was begun at nine inſtead of twelve o'clock. The deſign of the leaders was not to begin it till all the Proteſtants were buried in ſleep.

† Thuanus, lib. 63, ſec. 4.

‡ Si quidem non odio, ſed amore dei inflammatus, pro religione et patriæ ſalute id ſuſcipiat, non ſolum id in offenſa conſcientia favore poſſe, ſed multum apud deum meriturum, et ſi in actu ipſo moriatur, procul dubio, inter beatorum choros animam ejus evolaturam.—Thuanus, lib. 96, p. 763.

‖ The Pope, in a conſiſtory at Rome, applauded, in a long premeditated ſpeech, the virtue and firmneſs of the friar, and declared that his fervent zeal towards God ſurpaſſed that of Judith and Eleazer, and that this aſſaſſination was brought about by the ordinance of Divine Providence.—Thuanus, lib. 96, ſec. 9.

Thuanus, Preſident of the Parliament of Paris, and Colignan, Chancellor of Navarre. But behold the conſequences of it: that virtuous monarch, though he had become a convert to Popery, to avert the vengeance of the Pope and the French clergy, was aſſaſſinated, for having under this edict given protection to heretics. The edict of Nantes was confirmed in 1622, and yet Cardinal Richelieu perſecuted the French Proteſtants with unrelenting fury, and made their extirpation one of the chief objects of his adminiſtration; and Lewis XIVth, at the inſtance of his bigotted clergy, and the ſuperſtitious Maintenon, revoked this edict, and baniſhed the Proteſtants from France; though at that time they were the moſt uſeful and loyal of his ſubjects, *though he had confirmed it on his acceſſion*, and ſome time after announced *that he would maintain all the Proteſtants in their rights and privileges, being highly ſenſible of their ſervices**. For this infamous conduct, which would have left an indelible ſtain on a private individual, he received the incenſe of flattery from the moſt eminent eccleſiaſtics of his kingdom, and from Maimbourg and Varillas, two French hiſtorians. The barbarous cruelties practiſed on the French Proteſtants in 1744 and 1745, when numbers of them were put to death, and others were obliged to fly and abandon their property, is deſcribed in various hiſtories, and very circumſtantially in a work entitled, "Popery always the ſame," a duodecimo volume, printed by B. Dodd, near Stationers'-Hall, in 1746. We ſhould wiſh to learn from this Jacobin writer, where "*thoſe liberal notions, which have been ſo long cheriſhed and rendered operative in all the enlightened ſtates of Europe*," are to be found. Did they prevail in France, when the intolerant and perſecuting ſpirit of Popery, which we have deſcribed, exiſted there, or when Popery was cruſhed by that monſter JACOBINISM? Or are they to be found there at preſent, or even in any of the Continental ſtates, in which the baneful influence of the Corſican tyrant has deſtroyed the liberty of the preſs, and extinguiſhed the operations of the human mind? This writer mentions the liberty of the Gallican Church; but we defy him to adduce any proofs of its exiſtence.

We ſhall ſtate ſome unqueſtionable inſtances of the contrary. Two ſucceſſive monarchs were aſſaſſinated in conſequence of Papal excommunications†. The Romiſh clergy did not deny that the conſpiracies which preceded and occaſioned the parricides of that time had been revealed to them in confeſſion; but they endeavoured to excuſe themſelves from the guilt of miſpriſion of treaſon, by ſaying, that they could not on any account divulge what was diſcloſed to

* Queen Mary and James II did ſo on their acceſſion; which proves that little reliance can be placed on the oath or promiſe of a Popiſh prince, relating to Proteſtants, or, as the Papiſts term them, *heretics*.

† Maimbourg, a Jeſuit, and a French hiſtorian, was degraded by the general of his order, for having written in ſupport of the liberty of the Gallican Church, ſo much boaſted of.

them in confeſſion. John Chaſtel, who attempted to aſſaſſinate Henry IV, for which he ſuffered capitally, advanced at the place of execution, in juſtification of his atrocious conduct, the following maxim of the Holy See, "*that it is lawful to kill kings, even the reigning king, who was not within the church, becauſe*, as he ſaid, *he was not approved of by the Pope**." This doctrine was publicly inculcated by Popiſh prieſts, from the pulpit, previous to the aſſaſſination of Henry III and Henry IV. While the French were lamenting the death of the latter, the advocate-general, Servan, of illuſtrious memory, required that the Jeſuits ſhould be obliged to ſign the four following articles: I. That a council is ſuperior to a Pope. II. That the Pope cannot deprive the King of any rights by excommunication. III. That the eccleſiaſtics are, like any other people, ſubject to the king. IV. That a prieſt who by confeſſion is apprized of a conſpiracy againſt the king, or the ſtate, ſhould reveal it to a magiſtrate.

The parliament paſſed an arret, laying the ſame injunction on the Jeſuits; but the court of Rome was, at that time, *ſo powerful*, and that of France *ſo weak*, that the arret was diſregarded. Lewis XIII, on his acceſſion, acknowledged the edict of Nantes, as *perpetual, irrevocable, and not ſtanding in need of confirmation;* and yet, he afterwards, at the inſtance of his clergy, perſecuted the Proteſtants with unrelenting fury. Lewis XIV was guilty of the ſame perfidy and cruelty. The only attempt made to vindicate the liberty of the Gallican church was in 1682, when Lewis XIV, having a quarrel with Innocent XI, inſiſted, and had a decree paſſed, "that God has not given to Peter, or his ſucceſſors, any power, either direct or indirect, over the temporals of Princes, and that they cannot abſolve ſubjects from their oaths of fidelity." No more than about 35 biſhops, and a few of the inferior clergy, joined with the court; for which they were laid under an interdict by the Pope, and ſuſpended from all their functions, to which they tacitly ſubmitted. But his Holineſs finally triumphed over the King, who was obliged to ſubmit, and to make the amende honorable; and this quarrel ended in a full eſtabliſhment of *the depoſing and diſpenſing powers*, under the pontificate of Innocent XII.

This writer falſely imputes the ſuperſtitious attachment of the Iriſh prieſts to the court of Rome, to the intolerance of former Britiſh and Iriſh governments†, and to their being educated in the moſt bigotted foreign countries, in Flanders, and in Spain‡. In a former part of

* God protect *our* gracious Sovereign from the effects of ſuch vile doctrines! It ſhould be recollected that the principles of the Romiſh Church *are always the ſame*, and that the Pope is at this time a paſſive inſtrument in the hands of Buonaparte.

† This is a notorious falſehood, for they were treated with ſingular mildneſs.

‡ In this paſſage he boaſts of the liberty of the Gallican church, as contraſted to others; but we have proved that it was, during the moſt enlightened periods, ſubject to the tyranny of the Roman ſee, through the French clergy.

this volume we have given the canonical oath which every Papiſh prieſt muſt take at his ordination, wherefoever educated; and by which he ſwears to yield implicit ſubmiſſion and obedience to the Holy See, to maintain and extend its authority and juriſdiction, and to inculcate the general councils of the Romiſh church.

Can we be ſurpriſed, then, that the rebellions of 1798 and 1803 were more terrific and deſtructive in Maynooth and its vicinity, than in moſt other parts of the county of Kildare, or that a great number of the ſtudents in the Popiſh college there were expelled, for having been actively concerned in the former? We are decidedly of opinion, that the moral and political principles of the Iriſh prieſts will not in the ſmalleſt degree be meliorated* by being educated at Maynooth.

He denies that the Catholics are obliged to conſult the Roman ſee, on the ſubject of their engagements to the ſtate; he, who endeavours to make a diſtinction between the Pope's power in ſpirituals and temporals. When ſome of the liberal and enlightened Catholics of England aſſembled, and ſigned a proteſtation of their allegiance to the ſtate in the year 1787, which proteſtation was approved of and ſubſcribed by their vicars apoſtolic, they were aſked by the Britiſh miniſter, whether they would ſubſcribe and ſwear to the ſame in the form of an oath; and they aſſented to his propoſal without heſitation. But their vicars apoſtolic laid them under an inhibition againſt doing ſo; and as that enlightened body of Catholics perſiſted in their laudable deſign, and remonſtrated againſt ſo unreaſonable and equivocating a procedure, the vicars apoſtolic inſiſted on diſſolving the aſſembly, and declared that the affair muſt be finally determined by a ſuperior authority, viz. the Holy See. The vicars apoſtolic ſaid on that occaſion, *that the opinion of the loweſt prieſt in the church is to be preferred to that of the moſt learned among the laity in ſpirituals.* The abſolving ſubjects from their oaths of allegiance and the depoſing heretical princes have been always conſidered as matters of ſpiritual concern by the Holy See; and therefore the opinion of many Iriſh prieſts, who roſe in rebellion in 1798, for the purpoſe of depoſing our beloved Sovereign, was to be preferred to that of the chancellor, the judges, and even of the parliament. The proteſting Catholics declared, that "*there cannot be a more pernicious doctrine, than that of Papal infallibility;* for if the Pope aſſumes to pronounce a temporal concern to be of a ſpiritual nature, is not the Catholic bound to ſubmit his judgment to that of the Pope?" As the oath of fidelity which Popiſh biſhops take to the Holy See is, as we have often obſerved, very exceptionable, Doctor Troy, in his Paſtoral Letter of 1793, tells us, that the Roman Catholic archbiſhops of Ireland applied to the Pope for his permiſſion to alter it; and he ſays, "that after due deliberation at Rome, *the congregation of cardinals appointed to ſuperintend the eccleſiaſtical affairs of theſe kingdoms,*

* It is aſtoniſhing that any ſcholar will uſe the word *amelioration*, which is a new fangled word *in France*. We derive *melioration* directly from the *Latin*.

returned the following anſwer:" He then ſtates their anſwer, with the alteration which they condeſcended to make in it. Thus it evidently appears, that the degree of allegiance which the King's Popiſh ſubjects ſhould bear to him, is to be determined by the will of the Pope.

This writer ſeverely cenſures the author of the pamphlet, for ſtating, that our Roman Catholic fellow-ſubjects cannot expect, as a matter of right, to be put on the ſame footing with Proteſtants, while they profeſs principles materially different from thoſe on which the conſtitution of our government has been framed, by which it worked out the freedom we enjoy, and more eſpecially aſſerted that freedom by the revolution of 1688. He then adds, Can this paragraph have proceeded from a lawyer? Who laid the foundation of our free government; who conſtructed its main pillars; were they not our Catholic anceſtors? To whom are we indebted for our magna charta, our houſe of commons, the controul of the purſe, the trial by jury, and the laws which create the ſecurity of perſon and property? This declamation in favour of Popery, which has ever been the handmaid of ſlavery, is eaſily anſwered. It is moſt certain, that the Saxons enjoyed civil liberty in a high degree, and were, from the introduction of Chriſtianity among them, independent of the Roman pontiff. The ſcriptures were tranſlated by the Venerable Bede, and afterwards by the immortal Alfred; and it was ordered by the Saxon homilies, that they ſhould be read by all ranks. We admit, that the Saxons were converted to Chriſtianity by Auguſtin, a miſſionary ſent to England for that purpoſe, by Pope Gregory I, at the cloſe of the ſixth century; but the ſuperſtitious doctrines of Popery, engendered by the ambition and avarice of the Holy See, were not invented till ſome centuries after. William the Conqueror firſt introduced them into England, being well calculated to promote that ſyſtem of deſpotiſm which he meant to eſtabliſh; by which, as Carte very juſtly obſerves, the independence and purity of the Saxon church were violated*. But that monarch, and many of his ſucceſſors, would not allow any of the Popes to interfere in the concerns of their kingdom†. They would not allow their ſubjects to acknowledge any Pope that had not been previouſly recognized as ſuch by them. Nor would they permit their prelates to attend any ſynods or councils upon a ſummons from the Roman Pontiff, without their conſent‡. They would not ſuffer any of their biſhops to excommunicate, or denounce any eccleſiaſtical cenſure, without their permiſſion previouſly obtained by warrant§. They would not allow any bulls, decrees, or epiſtles to be introduced or read in their kingdom, unleſs they had been approved of by them‖. That judicious hiſtorian, Carte, obſerves thus, on the ſpirited conduct of William. "This king had too much ſpirit and capacity to ſubmit to ſuch demands, and was too much *maſter of his ſubjects*, to ſuffer any inconvenience from his refuſal; *but ſome of*

* Carte's Hiſtory, vol. i, p. 376, 377. † Ibid. p. 419. ‡ Ibid.

§ Ib. We ſhall refer our readers to vol. xxii, p. 506 of this work, for the dreadful effects of excommunication in Ireland.

‖ The French government did ſo when, under the Concordat, they reſtored Popery, with many reſtrictions.

his ſucceſſors were forced, on occaſion, to comply; and the diſputes which they were obliged, in behalf of their regalities, to have with the court of Rome, proved a continual ſource of infinite diſorders and miſchiefs to his kingdom." King John, in imitation of his anceſtors, reſolved to preſerve the independence of his kingdom from the monſtrous ambition and avarice of the Holy See, by reſiſting the unreaſonable demands of Pope Innocent III; but it was too late; for his people were made aliens to him, by the active zeal and ſuperſtitious devices of their ſpiritual paſtors, by which they faſcinated their underſtandings, and transferred their allegiance to the Roman Pontiff, who excommunicated King John, abſolved his ſubjects from their oaths of allegiance, and deprived him of his crown. His ſubjects having revolted againſt him, in obedience to the Pope's bull, he was driven to the neceſſity of reſigning his crown into the hands of his Holineſs, and to hold his dominions from him, as his vaſſal, at a certain annual rent. When the barons laid the foundation of our glorious conſtitution, by obtaining magna charta, which was but a revival of Saxon liberties, that odious tyrant, King John, appealed to the ſame Pope (with whom he was a great favourite, in conſequence of his abject ſubmiſſion to him); and he, to ſecond the king's deſpotic views, iſſued a bull, in which, "*from the plenitude of his unlimited power, and the authority which God committed to him, to build and deſtroy kingdoms, to plant and overthrow*, he vacated the whole charter, and abſolved the king and all his ſubjects from any oath which they might have taken to obſerve it; and he denounced *a general ſentence of excommunication againſt any one who ſhould perſevere in maintaining ſuch treaſonable and iniquitous pretenſions.*" The Papal power, thus gradually and inſenſibly introduced into many European ſtates, by the Popiſh clergy, who are the Pope's vaſſals, has been equally inſtrumental in rivetting the chains of ſlavery on the ſubjects of ſovereigns, who aimed at deſpotiſm, and in exciting and promoting rebellion againſt ſuch princes as had fortitude enough to reſiſt the inordinate ambition and avarice of the Roman Pontiffs. The ſucceſſors of Pope Innocent III were ſo elate at the victory obtained by him over king John, that they practiſed the moſt enormous oppreſſions and exactions in England; inſomuch, that in the reign of Henry III, the Britiſh people had ſerious thoughts of renouncing all connection with the ſee of Rome. We cannot exceed our preſcribed limits, in giving in detail the various attempts which the Roman Pontiffs, aided by the clergy of England, who were their vaſſals, made on the independence of England, during a ſpace of five hundred years. It ſhould be a matter of great pride to Britons, that their anceſtors, during the reigns of the Henrys and Edwards*, a dark period, when human reaſon was not much cultivated, ſucceſsfully reſiſted that deadly foe to liberty, by which a ſyſtem of civil polity has been gradually formed, which is, at this time, the envy and admiration of the world. We have fully proved, that the French

* The reader will find a conciſe account of this in page 208 of our 27th volume, No. 108.

nation, at a very enlightened period, could not emancipate themſelves from the ſhackles of Popiſh tyranny and ſuperſtition; in conſequence of which they have remained in a ſtate of abject ſlavery. It is obſervable, that, during the ſtruggles which our anceſtors made during ſo long a period againſt the tyranny and rapacity of the Pope, whenever he, and his vaſſals, the Popiſh clergy, gained a temporary aſcendency, they endeavoured to eſtabliſh mental ſlavery, and to perſecute, with unrelenting fury, ſuch perſons as made any generous efforts to promote civil or religious liberty. The Hiſtory of England, from the beginning of Henry the IVth's reign to the Reformation, and the reigns of Mary and James II, unequivocally prove this.

This Jacobin writer aſſerts, that the tenet of excluſive ſalvation is as rigidly held by all the Methodiſts and Calviniſtic diſſenters as by the Catholics; and yet the former are not ſubject to civil diſqualifications. But in the Romiſh church it produces a ſanguinary rage, and a cruel unrelenting ſpirit of perſecution, which its votaries have never failed to practice, whenever they have had the power to do ſo; becauſe it was preſcribed by the fundamental principles of their religion, which were ſo fatal to the peace and ſecurity of ſociety, that they were uniformly made ſubject to penal reſtrictions, in every ſtate which was ſo fortunate as to renounce the errors of Popery. The reader muſt feel an honeſt indignation at the following poſition advanced by this impudent ſcribbler. "In real life it is found, that the moſt unfavourable religious tenets little affect our principles of conduct." This is in a great meaſure anſwered by our obſervation on excluſive ſalvation. Is it not well known, that the moral and political principles of men are modified by, and are an emanation from, their religious tenets? and therefore Papiſts have diſregarded oaths to Proteſtant ſtates, and have rebelled againſt them in violation of ſuch oaths, and have extirpated heretics, becauſe theſe practices were preſcribed by their religion. We ſhall conclude, by telling the editors of the Monthly Review, that if they continue, as they have hitherto done, to cheriſh the principles and to praiſe the friends of Jacobiniſm and Popery, which are one and the ſame under a Proteſtant ſtate, they will incur the deteſtation of all loyal ſubjects.

MISCELLANIES.

NINTH LETTER *to Dr.* TROY, *Titular Abp. of Dublin,*

By the Rev. Wm. Hales, D.D., late Profeſſor of the Oriental Languages in the Univerſity of Dublin, and Rector of Killeſandra, in Ireland.

[Continued from page 103.]

III. *TRANSUBSTANTIATION "overthroweth the nature of a ſacrament."*

A Sacrament is defined in the *Church Catechiſm*, "*An outward and viſible ſign of an inward and ſpiritual grace given unto us; ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.*"

And more briefly, in the Popiſh *General Catechiſm*, "*A viſible,* that is, *an outward ſign of action, inſtituted by Chriſt, to give grace.*"

Both the Proteſtant and Romiſh Catechiſms therefore agree in the *eſſentials* of a ſacrament; 1. An *outward ſign*; 2. An *inward grace*, which is the thing ſignified; and, 3. *Ordination* or *inſtitution by Chriſt*. But by this tenet, the Church of Rome confounds the *ſign* (the bread and wine) with the *thing ſignified* (the body and blood of Chriſt); in contradiction to the *figurative* expreſſions of Chriſt at the original inſtitution; their *literal* interpretation being not only "*not to be proved* by Scripture," but "*repugnant* to Scripture," fairly and ſkilfully interpreted.

The Church of *Rome* however retorts,—that *Proteſtants*, in their Catechiſm, in the Common Prayer Book, are forced to acknowledge that '*the body and blood of Chriſt are verily and indeed taken and received, by the faithful, in the Lord's Supper.*' Now, how that can be *verily* and *indeed taken and received*, which is not *verily* and *indeed there*, is a greater myſtery than *Tranſubſtantiation*:

"The *literal ſenſe* is hard to fleſh and blood,
But *nonſenſe* never can be underſtood." *Dryden*, Hind & Pan.

In anſwer to this flippant remark of *the Grounds of the Catholic Doctrine*, p. 44, firſt availing myſelf of the conceſſion, that "the *literal ſenſe* is hard to fleſh and blood,"—*Romiſh* not leſs than Proteſtant; for, every where,

Tarda ſolet magnis rebus in eſſe fides.
"Slow is that *faith* which *monſters* muſt digeſt." *Ovid.* E. H. 16.

I ſhall endeavour to ſhew that the genuine ſenſe of the foregoing paſſage in our Catechiſm is not "*nonſenſe*;" but on the contrary, "*a form of ſound words*," to thoſe that have "eyes to ſee, ears to hear, and hearts to underſtand;" "comparing things ſpiritual with ſpiritual," "according to the *analogy of faith*:" for the paſſage only implies, that the benefits of the body and blood of Chriſt, in (or at) the Lord's Supper, are *verily* and *indeed* taken and received by the *faithful*, and by the faithful only; but that they are not verily and indeed taken and received by the *unfaithful*, although they may outwardly participate of the Lord's Supper. That this is its true and unforced ſenſe, will appear from the admirable commentary of the xxviii and xxix Articles thereon:

"The body of Chriſt is given, taken, and eaten in the Lord's Supper only after an *heavenly* and *ſpiritual* manner: and the means whereby the body of Chriſt is received and eaten in the Supper, is *faith*."

"The *wicked*, and ſuch as be void of a *lively faith*, although they do carnally and viſibly preſs with their teeth (as St. *Auguſtine* ſaith) the ſacrament of the body and blood of Chriſt; yet *in no wiſe are they partakers of Chriſt*; but rather, to their condemnation, do eat and drink the *ſign* or ſacrament of ſo great a thing."

And moſt clear and explicit is the declaration of the laſt Rubric, at the end of the *communion of the ſick*.

"But if a ſick man either by reaſon of extremity of ſickneſs, or for want of warning in due time to the curate, or for want of company to receive with him, or by any other juſt impediment, do not

receive the ſacrament of Chriſt's body and blood; the curate ſhall inſtruct him, that if he do *truly repent* him of his ſins, and *ſtedfaſtly believe* that Jeſus Chriſt hath ſuffered death upon the croſs for him, and ſhed his blood for his redemption; earneſtly *remembering* the benefits he hath thereby, and *giving him thanks* therefore; *he doth eat and drink the body of our Saviour profitably to his ſoul's health*, although he do not *receive the ſacrament with his mouth.*"

The true meaning of the words "*verily* and *indeed*," as only intimating a ſtrong and repeated aſſeveration, is beſt explained by our Lord, in the paſſage whence they were taken: "*My fleſh is meat* indeed, *and my blood is drink* indeed," John vi, 55, which he afterwards explains in a figurative or ſpiritual ſenſe: "*The fleſh* profiteth nothing: the *words* which I ſpeak unto you, they are *ſpirit* and they are *life*," John vi, 63. And ſurely theſe texts confirm, by the higheſt authority, the foregoing paſſages of the *Catechiſm*, *Articles*, and *Rubric*. It ſtill remains, therefore, for the advocates of *Romiſh* faith, firſt to prove their aſſumption, that the crucified and glorified body of Chriſt is "*verily and indeed there*," before it can be "*verily and indeed taken and received*," in their literal ſenſe: an aſſumption, indeed, which is conſiderably worſe than "*nonſenſe*," becauſe it has done more to prevent the propagation of genuine Chriſtianity, and to promote infidelity, than any other tenet whatſoever of the Church of *Rome*.

And the following curious and admirable explanation of the ſacramental doctrine of the Church of England, ſo early as the reign of *Ethelred* II, which began A.D. 979, is furniſhed by the homilies of *Elfric*, Archbiſhop of Canterbury, ſtyled *Sermones Catholici;* of which an old Engliſh traſlation is preſerved in the Bodleian Library, *Oxford*, and in that of Bennet College, *Cambridge*.

"There is a great difference between the inviſible virtue of this ſacrament, and what it appears to us in the qualities of its own nature.——In its own nature it is corruptible bread and wine, but, by virtue of the divine inſtitution, it is truly the body and blood of our Lord Jeſus Chriſt after conſecration, not in a *corporeal* but *ſpiritual* manner. The body in which Chriſt *ſuffered* and the *euchariſtical* body are widely different: the firſt was born of the bleſſed Virgin, and conſiſted of blood, bones, nerves, limbs, animated with a rational ſoul: but the body which we call Euchariſtical, is made up of ſeveral grains of wheat; it has neither blood, bone, nerve, limb, or ſoul in it: we are therefore not to form any *corporeal* idea of it, but to underſtand it wholly in a *ſpiritual* ſenſe.—In the Euchariſt, whatever repairs our nature and forms us to a better life, proceeds entirely from a *myſtic* virtue and a ſpiritual operation. For this reaſon the Euchariſt is called a *Sacrament*, becauſe one thing appears to our ſenſes, and another to our underſtanding: what in the ſacrament is the object of ſight, has a corporeal figure; but what is repreſented to our underſtanding, has a ſpiritual force and efficacy.

"Moreover, the body of Chriſt which ſuffered and roſe from the dead, is eternal and impaſſible, and no more ſubject to decay or death: whereas the Euchariſt is not eternal, but corruptible, ſubject to the force of time, and diviſible into many parts; it is ground by

the teeth, and paſſes through the common channels of the body; but, notwithſtanding, the ſpiritual efficacy of it remains in every part. A great many perſons receive this holy body, or euchariſt, and yet the multitude of receivers weakens not the force of the operation; the virtue of the ſacrament being lodged in every part of what is conſecrated, the leaſt having as much efficacy as the greateſt: the reaſon is, becauſe the virtue does not operate in proportion to the corporeal magnitude, but by means of the divine inſtitution.

"The ſacrament is a *type* or *pledge*, but the body of our Lord Jeſus Chriſt is the truth and reality of the repreſentation. God has vouchſafed to give us this pledge or earneſt, till we come to the truth itſelf, and then the pledge will diſappear: for, as hath been obſerved, the holy Euchariſt is the body of Jeſus Chriſt *not corporeally* but *ſpiritually*. The apoſtle St. *Paul*, ſpeaking of the Iſraelites, has theſe words: 'I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and paſſed through the ſea; and did all eat the ſame *ſpiritual meat*, and did all drink the ſame *ſpiritual drink;* for they drank of the *ſpiritual rock* that followed them, and *that rock was Chriſt*,' 1 Cor. x, 1—4. That *rock* from whence the water flowed was not *Chriſt* in reality, but a *type* and *repreſentation* of Jeſus Chriſt, who made this gracious declaration to all the faithful: 'If any man thirſt, let him come to me, and drink, and out of his belly ſhall flow *rivers of living water* (by this he underſtood the *Holy Ghoſt* which thoſe that believed on him ſhould receive),' John vii, 37—38.

"The apoſtle declares, that 'the children of Iſrael who were in the wilderneſs ate the ſame *ſpiritual meat* and drank the ſame *ſpiritual drink*,' becauſe the *manna* with which they were ſupported forty years together, and the *water* which flowed from the rock, were types of the *body* and *blood* of Chriſt, which are daily offered in the church.

"*That manna* and *that water* were the ſame which we now offer, not corporeally but ſpiritually: to underſtand this, obſerve that our Lord Jeſus Chriſt, *before his paſſion*, converted the *bread* and *wine* into the ſacrament of the Euchariſt, and ſaid, '*this is my body; this is my blood.*' *Although his paſſion was not over* when he pronounced theſe words, yet by a *myſtical* operation he changed the bread into his body, and the wine into his blood: juſt as he had done in the wilderneſs, *before his incarnation*, when he turned the manna into his fleſh, and the water that flowed from the rock into his blood."—And in an epiſtle to the clergy, *Elfric* obſerves: "the ſacrifice of the Euchariſt is not the body in which our Saviour ſuffered for us, nor the blood he ſhed for our ſakes; but it is the ſame body and the ſame blood *ſpiritually*; juſt as the manna which fell from heaven, and the water which flowed from the rock."—See *Rapin's* Hiſtory of England, vol. i, p. 143, ſecond edit. where this moſt admirable extract is given.

And at a later period, the *Albigenſean* or *Albigeois* Confeſſion of Faith, A.D. 1200, furniſhes a ſimilar expoſition of the doctrine:

"We believe that the *Sacrament* of the holy table, or *Supper of our* Lord Jeſus Chriſt, is a ſacred *memorial* and *thankſgiving* for the

benefits conferred on us through Chriſt's death; to be celebrated in the aſſembly of the godly with faith, charity, and ſelf-approving conſcience: and that by *ſo* taking the bread and cup, we do *communicate* with Chriſt's fleſh and blood; according as we are taught in the holy Scriptures."—See the Confeſſion at length (which would do honour to the moſt enlightened period of the church) in *Sand's Hiſtoria Eccleſiaſtica*, p. 426, and in the tenth and laſt letter of this collection.

But the tenets of the *Albigenſes* were the ſame as thoſe of the firſt reformers, *Wickliffe* and *Huſs*, and their ſucceſſors, *Luther*, *Calvin*, &c. And from the foregoing luminous teſtimonies, it appears that, even in the darkeſt ages of the Chriſtian Church, a few "*faithful witneſſes*" were ſtill to be found, in an uninterrupted ſucceſſion, to *proteſt* againſt the innovations of the Church of Rome, and eſpecially againſt the monſtrous tenet of *tranſubſtantiation*, even prior to its erection into an *article of faith* by the fourth Council of *Lateran*, in 1215; and who were faithful unto death, and ſealed their teſtimony with their blood. And that ſuch was the primitive doctrine of the Church of Rome herſelf, appears from the teſtimony of Pope *Gelaſius*, elected A.D. 492.

"The ſacraments of the body and blood of Chriſt are a divine thing, for which reaſon we become by them *partakers of the divine nature* (2 Pet. i, 4); and yet, the ſubſtance of bread and wine does not ceaſe to exiſt: and the *image* and *reſemblance* of the body and blood of Chriſt are celebrated in holy myſteries." *De duobus naturis Chriſti.* This ſame Pope condemned as ſacrilegious the prohibition of the cup to the laity; a curtailment of the holy ſacraments, borrowed from the *Manichean* heretics, according to Pope *Leo*, as before obſerved. The charge, therefore, of *heretical* and *ſchiſmatical* communion, from the foregoing evidences, may juſtly and infallibly be retorted on the Church of Rome.

All ſects of Chriſtians, indeed, throughout the world, acknowledge an actual *preſence* of Chriſt in the ſacrament, however divided they may be about the *manner* of it. The belief of his preſence in every joint or common act of Chriſtian worſhip, reſts on the expreſs declaration of Chriſt himſelf: "Whereſoever two or three are gathered together in my name, *there am I in the midſt of them*," Math. xviii, 20. "Lo! *I am with you alway*, even unto the end of the world," Mat. xxviii, 20. Thrice happy would it have been for the peace of the Chriſtian world, had the queſtion never been mooted, *how* Chriſt became preſent in the euchariſt! But the vain and inſatiable curioſity of human nature has ever been prone to pry into forbidden myſteries (John xiii, 7). Concerning Chriſt's preſence, there have been three opinions afloat in the Church. 1. The *Greek* Churches and the *Lutheran* maintain the *real preſence*, by way of *conſubſtantiation*, phyſical union, or co-exiſtence of Chriſt's body along with the conſecrated bread; 2. The Church of *Rome*, by way of *tranſubſtantiation* (as we have ſeen); and, 3. The *primitive* Church, both in the Eaſt and Weſt, and its purer branches, before and ſince the Reformation, in *England*, *France*, and *Germany* (as

we have alſo ſeen), maintain an *actual preſence*, figuratively united to the conſecrated elements, but really ſubſiſting in the *faithful* communicants themſelves.

"The *real preſence* of Chriſt's moſt bleſſed body and blood is not to be ſought for in *the ſacrament*, but in the *worthy receiver* of the ſacrament." "The ſoul of man is the *receptacle* of Chriſt's preſence," according to the maſterly obſervations of the profoundly learned *Hooker* on this ſubject, and who juſtly deprecates ſuch unprofitable metaphyſical ſpeculations in the following terms:

"All things conſidered and compared with that [ſmall] ſucceſs which *truth* hath hitherto had with *error* in this point; ſhall I wiſh that men would more give themſelves to meditate with ſilence, *what* we have by the ſacrament, and leſs to diſpute of the manner *how?*"—"What moveth us to argue of the manner *how* life ſhould come by bread? our duty here being but to take *what* is offered, and moſt aſſuredly to reſt perſuaded that can we but *eat* we are *ſafe*."—"He which ſaid of the one ſacrament (deſigned to initiate or begin), '*Waſh and be clean*,' hath ſaid, concerning the other (to conſummate or perfect our life in Chriſt), '*Eat and live*.'"—See *Hooker*'s immortal *Eccleſiaſtical Polity*, book V, § 67; that invincible ſhield of orthodox *Churchmen* againſt the aſſaults of *Puritans* and *Papiſts*.

IV. *Tranſubſtantiation* "*hath given occaſion to many ſuperſtitions.*"

1. The firſt and principal of the ſuperſtitious and idolatrous practices, naturally and neceſſarily reſulting from this tenet, are, "*the reſervation, carrying about* [*in proceſſion*], *lifting up, and adoration of* [*the hoſt*], *or ſacrament of the Lord's ſupper; not by Chriſt's ordinance;*" as ſtated in the *Article*, and thence adopted in the *Teſt* Act.

Theſe abuſes, and eſpecially the laſt and worſt, are not only contrary to the *Second* Commandment, and to OUR LORD's, in anſwer to the artful temptation of the father of lies and of idolatry,—"*Get thee hence, Satan;* for it is written, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*," Matt. iv, 10, referring to Exod. xx, 4—5, Deut. vi, 13, and x, 20; but alſo to the uniform practice of the *primitive Church*. Although the doctrine of tranſubſtantiation was not as yet even in embryo, when the ſeventh Council was held at *Conſtantinople*, A.D. 750, nevertheleſs that aſſembly, while it oppoſed one ſpecies of idolatry, namely the *worſhip of images*, then ſubſiſting; amply provided againſt another, ſtill in the womb of time, when they ſaid—"The Lord hath commanded us to offer the ſubſtance of *bread*, which is not made in *human* form, *leſt idolatry ſhould creep in*."—See Deut. iv, 12—16.

The practice of the *lifting up*, or elevation of the ſacrament, ſeems, indeed, to have begun earlier, in the ſixth century; but it was then intended only as a repreſentation of Chriſt being lifted up on the croſs, and alſo of his reſurrection; the ancient liturgies only exhorting the people to "*lift up their hearts*," not to the ſacrament, but "*unto the Lord:*" but after the doctrine of tranſubſtantiation was broached, in the ninth century, by *Paſchaſius Radbertus*, Abbot of Corbie, its firſt avowed champion, and afterwards eſtabliſhed as an article of faith by the fourth Council of *Lateran*, A.D. 1215,

when *Amalric* was burnt for denying it, the monſtrous tenet gained ground, though reſiſted by the ableſt writers of thoſe times,—*Ratram*, or *Bertram*, a monk of the ſame abbey; *Rabanus Maurus*, Archbiſhop of Mentz; *Bruno*, *Beranger*, and eſpecially *Scotus*, a learned Iriſhman, and the favourite of *Charles* the Bald, Emperor and King of France. Pope *Honorius* IV ordered the ſacrament to be worſhipped, A.D. 1281; and *Gregory* XI, in the year 1362, commanded that at the ſound of the bell, and elevation of the hoſt, the people ſhould fall on their knees, and with joined hands worſhip the hoſt, that is, the wafer turned into Chriſt,—Chriſt himſelf: and the practice was finally eſtabliſhed by the Council of *Trent*, in its third ſeſſion, in the following expreſs terms:

"If any one ſhall ſay, that, in the holy ſacrament of the euchariſt, Chriſt is not to be adored even with the external worſhip of *Latria*, let him be *anathema*."—"There is no room, then, for doubting that all faithful Chriſtians ought, in their devotions, to offer unto this moſt holy ſacrament that worſhip of *Latria* which is due to the true God; for we do believe that ſame God to be preſent therein," &c.*

The Greek term λατρεια, here latinized *latria*, denotes the higheſt kind of religious "ſervice" or worſhip due *only to God himſelf*; as ſtated by our Lord, in his rebuke to *Satan*, before mentioned.

But what principally contributed to recommend this practice to the people, more than any decrees of the Church or exhortations of the clergy, was the annual feſtival of *Corpus Chriſti*, in which the hoſt was carried about in ſolemn pomp and proceſſion; firſt introduced by *Robert* Biſhop of Liege, in 1246, throughout his dioceſe, in conſequence of a pretended revelation for its inſtitution to a woman named *Juliana*; and afterwards made univerſal by *Clement* V, in a council held at *Vienne* in France, A.D. 1311.

But the worſhip even of the *true God*, under any *ſimilitude* or *ſymbol* whatſoever, is rank *idolatry*; as we learn from the whole tenor of the Bible, and eſpecially from the hiſtory of the Golden Calf.

The *Golden Calf* was deſigned by the *Iſraelites*, as a ſymbol or repreſentative, to ſupply the place of the true God, while the divine preſence, the *Shechinah*, or "glory of the Lord," was withdrawn from them, during the abſence of *Moſes*, forty days on the ſummit of *Sinai*. This is evident from their acclamations, when it was made, by *Aaron* the high prieſt, to gratify their criminal impatience: "*This is thy God, O Iſrael, which brought thee up out of the land of Egypt.*" Compare Exod. xxxii, 4, with Neh. ix, 18. "*They made a calf in Horeb* [or *Sinai*], *and worſhipped the molten image: thus, they changed their glory into the ſimilitude of an ox that eateth graſs! They forgat God their ſaviour, which had done great things in Egypt,*" Pſ. cvi, 19—21. "*They made a calf in thoſe days, and offered ſacrifice unto the idol, and rejoiced in the works of their own hands.*" Acts

* *Si quis aiverit in ſancto euchariſtiæ ſacramento Chriſtum—non eſſe cultu Latriæ etiam externo, adorandum—anathema eſto.——Nullus itaque dubitandi locus, quin omnes Chriſti fideles—Latriæ cultum, qui vero Deo debetur, huic ſanctiſſimo ſacramento in veneratione adhibeant: nam illum eundem Deum preſentem in eo credimus, quem,* &c.

vii, 41. Thus, by the concurrent teſtimony of the *Old* and *New* Teſtament, the worſhip of the golden calf, though meant only as a ſymbol of the true God (or the ſenſible vehicle of his intelligence, according to the primitive *Egyptian* mythology reſpecting the *Apis*), is declared to be idolatry, and a breach of the *Second Commandment;* which the guilty conſcience of the Church of *Rome* has therefore *ſtolen* out of the Decalogue, in her general Catechiſms; while, to cover this notorious breach of the *Eighth*, ſhe has ſplit the *Tenth* into two, to make up the number; abſurdly reckoning a *neighbour's wife* a diſtinct object and ſpecies of *covetouſneſs* from the reſt of his goods which ſurround her: "*Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife,*" &c. Indeed, ſo conſcious are her ableſt advocates of her weakneſs in this point, that this article of the *adoration of the hoſt*, though required to be believed by the Council of *Trent*, under pain of damnation, is altogether omitted, and paſſed over unnoticed, in the *Grounds of the Catholic Doctrine*, before mentioned; an artful controverſial tract, deſigned principally for the uſe of *proſelytes*, who might, perhaps, revolt at the diſcloſure of ſuch palpable *idolatry*.

"Well, therefore, does our Church, in her admirable *Homilies againſt Idolatry*, Part II, repeat the warning of "*Tertullian*, a moſt ancient writer and doctor of the Church, who lived about one hundred and threeſcore years after the death of our Saviour Chriſt:"

"St. John," ſaith he, "deeply conſidering the matter, ſaith, '*My little children, keep yourſelves from images* or *idols.*'(1 John v, 21.) He ſaith not, now, *Keep yourſelves from idolatry*, as it were, from the ſervice and worſhipping of them; but from the *images* or *idols* themſelves, that is, from the very ſhape and likeneſs of them: for it were an unworthy thing, that the image of the living God ſhould become the image of a dead idol."

And very remarkable and important is the conceſſion of a learned Jeſuit, *Coſterus*, in his Enchiridion, ch. 8. "*If*," ſays he, "this doctrine of tranſubſtantiation *be not true*, the *idolatry* of the *Heathens* in worſhipping golden or ſilver ſtatues of their gods; the *Egyptians*, an animal; or the *Laplanders*, a red cloth; *is more excuſable* than worſhipping a bit of bread!" And, ſurely, the idolatry of the Church of Rome is infinitely more inexcuſable, ſinning againſt the cleareſt light of the Goſpel, by a baſe and unworthy accommodation to the darkeſt corruptions of Paganiſm. Why does "ſhe ſtill love darkneſs rather than light?"

Intimately connected with this *idolatrous* adoration of the hoſt (firſt by "the maker," the prieſt himſelf, and then by all the congregation, in the *maſs*) is the *ſuperſtitious* invocation of ſaints and angels in the Romiſh Church, eſpecially of the Virgin *Mary*, the moſt frequent object of the worſhip of Roman Catholics; inſomuch that *Mahomet* was ſcarcely miſtaken, when he ſaid that "the *Chriſtian* Trinity conſiſted of *the Father, the Son*, and *the Virgin Mother of God:*" for a hundred, nay a thouſand, honours, prayers, and vows, are addreſſed to the Virgin Mary in heaven, and to her images upon earth, for one to the HOLY GHOST; "who, with THE FATHER and THE SON together, is and ought to be glorified."

How intimately blended together are theſe *idolatrous* and *ſuperſtitious* practices of the Church of *Rome* (which therefore the *Teſt* oath wiſely requires to be jointly abjured), may appear from the *office of the maſs* itſelf, in which, before the conſecration, the elements are offered up to God, "in memory of the paſſion, reſurrection, and aſcenſion of our Lord JESUS CHRIST; and for the honour of the bleſſed Virgin *Mary* and *all the Saints.*" And in the maſſes appointed to be celebrated on ſome of the ſaints' days, "the ſacrifice is offered up *in honour to the ſaint;*" and prayer is made, that it may become *the more valuable and acceptable, by the merits and interceſſions of the ſaint.*"

To what an incredible degree of ſtupid and grovelling depravity the human mind may be debaſed by the inveterate practice of *ſuperſtition* and *idolatry*, the following fact may ſhew among many: it is related by the Rev. *Barnabas O'Farrel*, from actual obſervation, in his conciſe and judicious *Comparative View of the Primitive Church, and the preſent Church of Rome*, Dublin, 1780, Mills; written on his renunciation of the Popiſh religion, p. 111.

"The ſhrine of St. *Amabilis*, tutelary ſaint of *Riom* in *Auvergne*, is carried about on the eleventh day of June, every year, in triumphant proceſſion through that town; at which ceremony I was myſelf obliged to aſſiſt, when I reſided in that country.—The achievements of this ſaint during his lifetime were indeed wonderful, if we believe the legends: all diſorders at his command diſappeared; he gave ſight to the blind, the lame he cauſed to walk, and the dead to riſe; even *the ſun beams, obedient to his will, bore his hat and gloves while he journeyed to Rome!* In a word, all Nature obeyed his nod, not otherwiſe than if he had been God's lieutenant for earthly affairs. Since his death, he has loſt little of his former virtue and power; for even now, to touch his rotten bones, *mirabile dictu*, is a cure for all diſeaſes; and ſmall ribbons rubbed thereto become excellent preſervatives againſt fire, thunder, lightnings, &c. On every occaſion *his name is invoked;* and even it is no uncommon thing with the country-folk to ſay,

Bon Dieu, priez Saint Amable pour nous!

"Good God, intercede with St. Amabilis for us!"

In this moſt aſtoniſhing and frightful inſtance of idolatry, much worſe than that *judicial infatuation* noticed by the apoſtle, of "worſhipping the creature rather than the Creator," Rom. i, 25, by the moſt ſtupid and revolting blaſphemy, "the Creator is ſuppoſed to worſhip the creature!!!" So true is the Pſalmiſt's obſervation, that the natural tendency and proceſs of idolatry is to lead its votaries to "*forget God.*"

And if it be alſo true, that the moſt tremendous judgments from heaven have been inflicted on idolatrous nations; if this was the crime, principally, which rent aſunder the twelve tribes of Iſrael into the ſeparate ſtates of *Judah* and *Iſrael;* which ſplit the *Roman* empire into the eaſtern and weſtern diviſions, and brought on their final ruin in both caſes; is it not moſt awful and awakening, to reflect on the diſaſtrous diviſions in religion which reign among our-

ſelves? "Will not the Lord be avenged on ſuch a nation as this," in which the great portion of our population "*worſhip they know not what?*" debaſed by idolatry and ſuperſtition; and the remainder, "*who know,*" or profeſs to know, "*what they worſhip,*" "care for none of theſe things," but are themſelves devoted to that "*covetouſneſs which is idolatry*"—to that "ſervice of *mammon*"—that *worldly-mindedneſs*, which is inconſiſtent with the ſervice of God "in ſpirit and in truth," and that *lukewarmneſs* which Chriſt will ſpue out of his mouth:—the combined operation of which *national ſins* may end likewiſe (heaven avert the omen!) in the diſmemberment and diſſolution of the *Britiſh* empire; when "the meaſure of its iniquities ſhall come to the full."——Alas! "our differences" in religion are not merely "upon (ſpeculative) points of *doubtful opinion*, and in the *forms of external worſhip*," according to the conciliatory language of the *Form of Prayer* for the General Faſt, October 19, 1803*, but in the vital

* The oppoſite inferences drawn from theſe accommodating expreſſions, p. 8. of that *Form of Prayer*, by an Iriſh Roman Catholic *layman*, and an Iriſh *prieſt*, are curious and remarkable.

Mr. *Scully*, a barriſter, in his *Advice to his Catholic Brethren* at the preſent criſis of menaced invaſion, avails himſelf of "the *higheſt authority* of the venerable prelates who compoſed that Prayer," to prove "that the differences between *Proteſtantiſm* and that ſcarecrow *Popery* are, after all, acknowledged to conſiſt 'in matters of *doubtful opinion*,' and connected rather with '*forms* of external worſhip,' than with the *eſſentials* of our moſt holy faith."—Preſ. p, xliv, *ſecond edition* by the author.

On the contrary, a Popiſh eccleſiaſtic, Doctor *Troy*'s advocate, who ought to be better acquainted with the ſubject than the barriſter, diſagrees with him, and agrees rather with the *yeoman*, his able Proteſtant antagoniſt, "That the *variance* is *real*, and *far more principal*," according to his uncouth phraſeology: "ſince," proceeds he, "the *Articles* of *your* Church and *mine* do equally enact an *authoritative contradiction* to that *Form of Prayer*."—"I have ſeen precedents of addreſſes to heaven, beyond numbering; but ſuch a *bouquet* as that, I never heard of being placed upon the altar: For all ſects of Chriſtians had been perſuaded, that it is 'by *belief* (not "*doubt*") *we are to draw nigh unto* GOD.'"—*Vindication*, p. 73.

☞ I am happy to find, that "the venerable prelates" who compoſed that Prayer, and introduced that accommodating clauſe, from a well meant (I am perſuaded) but rather impracticable wiſh of conciliating both parties in religious opinion, have, in the ſubſequent Form of Prayer for the General Faſt and Humiliation of the preſent year, diſcreetly withdrawn* and ſilently ſuppreſſed the entire prayer, equally obnoxious to *Proteſtants* and *Catholics*, in ENGLAND, not leſs than in IRELAND.

* The former Editor of this Work may take ſome credit to himſelf for having been the firſt to point out this objectionable paſſage in the Prayer in queſtion; to which circumſtance, no doubt, its ſuppreſſion may be principally aſcribed.—EDITOR.

principles, "*the eſſentials,*" of faith and practice: For, as juſtly and conciſely remarked by that pious and learned Diſſenter, *Baxter*, in his Life, written by himſelf:

"The great and *irreconcilable differences* between them and us, lie in their *Church tyranny*; and in their *great corruptions and abaſements of God's worſhip*; together with their *befriending ignorance and vice.*"

CRITO.

[*To be continued.*]

CHARLES ELLIS—SEMPLE'S TRAVELS IN SPAIN, &c.—AND THE CRITICAL REVIEW.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

I TAKE the liberty of addreſſing you at preſent, becauſe I know not that any other literary journal of the day takes cognizance of the errors of its contemporaries, however groſs they may be. Should the following remarks be at all founded in juſtice, you will ſerve the cauſe of truth by making them public.

Among the various criticiſms upon my Novel of Charles Ellis, one Review charged it with indecency. The uniform teſtimony of my friends, of my own conſcience, and even of the other critics, juſtified me in conſidering this charge as falſe, and as ſuch I took occaſion to advert to it in the preface to my late Obſervations on ſome of the Countries bordering on the Mediterranean. I therein ſtated, that an ignorant or malignant hireling might *falſely* accuſe a writer of vulgarity and indecency, and hold him up as an object of ridicule and contempt, whilſt he would remain without defence. That this obſervation ſhould paſs unnoticed by the critic, conſcious to himſelf of upright intentions, is perfectly natural; and equally ſo that it ſhould rankle in the boſom of the vain and the malignant. By referring to the tenth article in the Critical Review of laſt month, you will ſee how juſtly it deſerves that title, and I ſhall now proceed to prove, that the writer of that article has been guilty towards me of miſrepreſentation, of falſehood, and of the moſt vulgar perſonal abuſe.

In the firſt place, as to miſrepreſentation. In proof of my 'flippancy' he miſquotes the following paſſage reſpecting the Spaniſh women. 'Their countenances have that bewitching air which an Engliſhman likes well enough to ſee in any woman except his wife.' Here this candid critic makes a full ſtop, which certainly gives an air of flippancy to the ſentence, which, however, runs thus: 'That bewitching air which an Engliſhman likes well enough to ſee in any woman except his wife, his ſiſter, or the woman he truly loves and reſpects.' By the ſame convenient method of placing a full ſtop where there is none in the original, he thus gives an air of 'flippancy' to the next ſentence, which he miſquotes. 'All the capitals of Europe ſtand upon great rivers, or arms of the ſea, and therefore the Manzanares ſhall paſs for a river.' In the original, it runs, 'and therefore the Manzanares ſhall paſs for a river, although in winter it can only be a torrent, and in ſummer a bed of ſand.' Upon my meditations in the burying-ground of Leghorn, he remarks, that in-

ſtead of indulging my ſenſibility *at* any length on the ſubject, I content myſelf with a comprehenſive aſſurance of two lines. By a reference to the work you will find that this aſſertion is falſe.

Sheltering himſelf under cover of a Review, and the pompous title of *We*, this writer ſeveral times preſumes to queſtion my veracity. One inſtance in which he has choſen to do ſo is rather a ſingular one. He profeſſes his 'utter diſbelief that *any* Frenchman, even among the lower orders of that *well-bred* people, *ever* uttered ſo abſurd a ſentence' as that which I aſſert to have heard. Could this ſapient critic not comprehend that the ſentence was neither abſurd nor otherwiſe to a man who was ignorant of the language in which he was endeavouring to repeat it? His jealouſy for the honour of French breeding is, however, truly ridiculous. Was he ever in company with a ſingle Frenchman (not a prieſt) for half an hour in his life? If ſo, he muſt be aware that this *well-bred* people, from the higheſt to the loweſt, make frequent uſe of two of the moſt indecent words in human language as common exclamations. 'Our oaths,' ſaid a Frenchman, talking to me once on this ſubject, 'are indecent, and yours are prophane.'

This writer ſays, '*we* ſhall paſs over in ſilence the remarks which are afforded in theſe volumes on the Italian and Turkiſh characters, as we alſo did the feeble and indefinite delineation of that of the Spaniards.' That he ſhould paſs them over in ſilence is not at all ſurpriſing, becauſe the teſtimony of every other public critic, who has noticed theſe delineations, is in their favour.

The inſtances of perſonal abuſe in this precious morſel of criticiſm are numerous; and, as far as my knowledge extends, without a parallel in the Hiſtory of Reviewing, for vulgarity and impudence. I was detained nearly two months at Algeſiras by the objects of my journey. What theſe objects were I did not think it neceſſary to intrude upon the public; but the reviewer, conſidering the nature of the population of Algeſiras, is 'at no loſs for the motives which led an American to fix his reſidence in a place which the more refined feelings of an European would uſe every endeavour to avoid.' As to 'refined feelings uſing endeavours,' I do not exactly comprehend what the expreſſion means; but granting the population of Algeſiras to be compoſed entirely of adventurers and deſperadoes, is it not ſtill European? The writer's introduction of European ſenſibility on the topic of Algeſiras is about as much miſplaced as his incredulity, that a *ſingle* Frenchman ſhould be found capable of uttering an abſurdity. He ſays, alſo, that the Americans 'are the Jews of the modern world, and are every where buſy extracting the ſweets of lucre.' Granting this character of the whole people of America to be juſt, does it become an Engliſhman to reproach them with their purſuit of commerce, and their viſiting every quarter of the globe in queſt of gain?

When the court left Madrid for San Ildefonſo, the objects of my journey rendered it proper for me to follow it. This again gives occaſion to a piece of vulgar abuſe on the part of the critic which has certainly never been excelled in the annals of ſcurrility. "Our

curioſity is excited to know the nature of thoſe objects which alternately detained our traveller, juſt as if he were a pickpocket, in the purlieus of a court, and the haunts of the loweſt of mankind." The malignant vulgarity of this paſſage needs no comment.

I have thus, I conceive, ſufficiently proved the juſtice of my charge againſt the Critical Reviewer as to miſrepreſentation, falſehood, and vulgar abuſe. It was my intention to have extended my examination to the ſtyle in which he has conveyed his remarks, and to have noticed ſome of the many inſtances of flippancy and incorrectneſs with which it abounds. But I willingly relinquiſh the farther proſecution of a taſk equally diſguſting and unprofitable. Let me only notice his expreſſion relating to the Engliſh burying-ground at Leghorn. "Here," ſays the Critical Reviewer, "he found the tomb of our predeceſſor Smollett, and ſeveral others of *what* he terms his countrymen." The monoſyllable *what* was ſurely never before ſo awkwardly introduced by an unfortunate critic; nor a more diſreſpectful expreſſion applied to the dead by "an European of refined feelings." As to the information that Smollett was his predeceſſor, the Critical Reviewer, had he been poſſeſſed of common modeſty or common ſenſe, would have carefully concealed it, conſidering how miſerably he muſt ſuffer by the contraſt. The affectation however with which it is brought forward, accompanied by a note, cannot fail to excite a ſmile.

One part of the Reviewer's criticiſm I allow to be juſt, and had he been even more ſevere I ſhould have deſerved it all. I allude to the paſſage relating to my night's reſidence at Peggibonzi. I deeply regret having ever written that abſurd ſentence; but I truſt that my reprehenſion by ſuch a critic will atone for my fault. To incur the cenſures of the Critical Reviewers, according to their general tenor, is an honour; but to incur them juſtly is ſevere indeed. My feelings on this occaſion are ſimilar to thoſe which I can ſuppoſe the ſick lion to have experienced when he was kicked by an aſs.

I might here notice the want of candour in ſome of my other critics, but I deteſt the war of words, and ſhall proceed to inform the Critical Reviewer by what means his impertinent curioſity as to the objects of my journey may be gratified. By applying to the gentlemen of Lloyd's Coffee-houſe, he will find that thoſe objects had in them ſomething which may be called of a public nature, and were both honourable and important. By referring to Mr. Pinckney, the American Miniſter at preſent in London, but who during the greater part of my ſtay in Spain was at Madrid, he may be informed whether I was "unprovided with introductions," or obliged to aſſociate with "the loweſt of mankind." But it is chiefly by application to me, or by letting me know where to addreſs him, that the Reviewer's "highly excited curioſity" may be fully gratified; to effect which laudable purpoſe he may rely that nothing ſhall be wanting on my part.

I am, Sir, yours ſincerely,

October 10, 1807. ROBERT SEMPLE.

12, *Weſtmoreland Place, City Road.*

☞ *Anſwers to* CORRESPONDENTS *in our next.*